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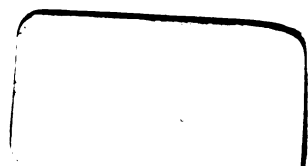
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THE CENTER OF GOVERNMENT
OF THE CATHOLIC WORLD

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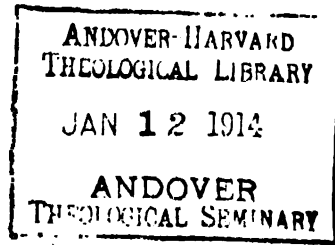
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PART I

PART I

CHAPTER I

THE PALACE OF THE VATICAN

History and Brief Description of the Edifice—The Personages of the Pontifical Family—The Personnel of the Pontifical Chapel—The Palatine Administration.

THE Palace of the Vatican is known to the whole world and is surrounded with the most ardent sympathies of all Catholics. It is in fact the official residence of the common father of all the faithful, and on this account is the center of the Church. According to the words of St. Augustine, *Ubi Petrus, ibi Ecclesia*, "Where Peter is, there is the Church." But it does not come within the scope of this work to enter into a minute description of the Vatican, such as is found in guide-books for visitors to Rome. It will suffice for our purpose to give the main outlines of the history of the famous structure and to touch upon the *ensemble* of its chief features.

As soon as Catholicism had obtained relief and could show itself to the light of day, after the bloody persecutions of the early centuries, when the new religion mounted the throne itself in the person of Constantine the Great, the natural desire of the Popes was to establish their residence near the tombs of the Apostles, so venerated by the faithful. Further-

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more, in this way they would show to the world that they considered themselves the legitimate successors of St. Peter, over whose tomb they alone kept guard. It is generally known that the first basilica of St. Peter of the Vatican was raised by the Emperor Constantine over the tomb of the Apostle and partly on the site of Nero's circus. At the north of the circus was a palace built by Nero himself which had nearly fallen into ruins three centuries later and which, it is believed, Constantine restored as the residence of the Pope Melchiades in 312. In fact, according to the learned Ciampini, Constantine built two palaces on either side of the basilica,—one on the north, which was the restored Neronian palace just mentioned, and which was set aside for the Popes, and the other on the south to serve as a home for the clergy. The latter is supposed to have occupied the site of the present Palace of the Holy Office. In 352, Pope St. Liberius was living in the Palace of the Vatican; and about a century and a half later, in 498, Pope St. Symmachus restored this palace and so enlarged it that some authors have made the error of attributing to him its initial construction. Since then, the Vatican has become the regular residence of the Popes, who have often dated their apostolic letters, *Apud sanctum Petrum*, "At St. Peter's." During his sojourn in Rome, Charlemagne appears also to have inhabited this edifice.

During the following centuries, the Vatican was enlarged and embellished by a great many Popes. Among these were Eugenius III, 1145; Nicholas III,

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1277; John XXIII, who, in 1410, constructed the gallery which connects it with the Castle of Sant' Angelo; and Nicholas V, 1450, who wished to make the Vatican the greatest palace in the world and to lodge therein the whole body of cardinals and all the ecclesiastical authorities. He was able, however, to carry out only a small part of his grandiose scheme. Alexander VI, 1492, embellished the Papal apartment, called after him, the Borgia Apartment. Sixtus IV constructed the Sistine Chapel in 1478. Innocent VIII, 1490, built the Villa Belvedere, which Julius II, 1503, engaged the architect Bramante to connect with the palace by a long loggia. The same architect built the loggia of the Damaso Court, which contains the celebrated paintings of Raphael. Paul III, 1534, built the Pauline Chapel and Sixtus V, the Library. The present apartments of the Pope were finished by Clement VIII, 1592-1605. Urban VIII, 1623, added the grand staircase from plans by Bernini; Pius VI, the Rotonda, the Greek Cross Room and the Stanze of the Muses. Pius VII, 1800, erected the New Wing, *Braccio Nuovo*, or the Museum of Sculpture, and, finally Pius IX, 1898, closed the fourth side of the Damaso Court by covering and modifying the grand staircase leading to it.

Thus we see that the Vatican Palace is not built after a single plan. It is, rather, a reunion of many palaces and buildings of different styles and epochs, all cleverly joined together by talented architects, so that the visitor, in going from one to the other, seems to be always in one and the same edifice. And yet,

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the Vatican is composed of not less than twenty courts and over 11,000 rooms, parlors, chapels, et cetera. The greatest architects, painters and sculptors of the world have worked upon it and enriched it with their art. Who has not heard of Raphael, Michaelangelo, Bramante, Bernini, San Gallo, Perugino, Daniele da Volterra, Vasari, Giovanni da Udine, John of Bologna, the Cavaliere di Arpino, Pietro da Cortona, Paul Bril, Romanelli, Bronzino, Varese, Giuseppe della Porta, Fontana and so many other eminent artists?

The chief parts of the Vatican, after the palace itself inhabited by the Pope, as seen in its majestic *ensemble* from the Piazza of St. Peter's, are: The Sistine Chapel, containing the famous frescoes of Michaelangelo, including the celebrated "Last Judgment"; the Loggia and frescoed Stanze of Raphael; the Pinacoteca, in which has been hung a collection of the greatest masterpieces of the world, such as the "Transfiguration," the "Madonna di Foligno," and other pictures by Raphael, the "St. Sebastian" by Titian and Murillo's "Holy Family."

Let us glance for a moment at some of the remarkable treasures of the Vatican. There is the gallery containing the Raphael tapestries, executed at Brussels in 1515 from designs made by the illustrious painter. Seven of these designs were bought in Flanders by Charles I of England and are now to be seen in the South Kensington Museum at London. The subjects are taken from the life of Our Lord Jesus Christ and the lives of the Apostles. Each

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tapestry cost more than \$3,400, but it would be difficult to estimate what they are worth today.

The Museum of Antiques, perhaps the finest collection of its kind in the world, was begun by Popes Julius II, Leo X, Clement VII, and Paul III. The principal part is in the Belvedere Court, where, among other things, are to be seen a Hercules, the Apollo Belvedere and the Laocoön. In the Pio-Clementino Museum, composed of eleven rooms, are the marble *biga*, or antique two-horse car, the *disco-bolus*, or quoit player, the sarcophagus of the Empress Helena, some remarkable heads of Jupiter, a whole room of animal statuary, the Sleeping Ariadne, the Barberini candelabra, the largest and most beautiful antiques of this kind in existence, a cabinet of masks, a statue of Demosthenes, the sarcophagus of the grandfather of Scipio Africanus, a head of Neptune, the bust of the young Augustus, a daughter of Niobe, a superb Greek work, a colossal statue of the Nile, et cetera.

Then there is the Egyptian Museum founded by Pius VII and Gregory XVI, composed of six rooms full of mummies, sarcophagi and other precious remains of Egyptian antiquity; the Etruscan Museum, created by Gregory XVI, containing eleven rooms of antiques discovered from 1828 to 1836 at Vulci, Veii, Chiusi, Toscanella and other Etruscan cities, consisting of statues, paintings, vases, gold ornaments and bronze utensils—all of the greatest interest in the history of Italian art and the study of the enigmatic customs of the Etruscans.

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The Vatican Library is rich in manuscripts; most of them belong to the Archives of the Holy See. According to the recent classification of Father Ehrle, who reorganized the whole collection, the Vatican possesses about 50,000 mms., 18,000 of which are still awaiting examination. Of this vast number about 31,000 are in Latin, 5,000 in Greek and 2,000 in Eastern tongues. There are also some 350,000 printed and catalogued works. The librarians, among whom have been the learned Cardinals Mai and Pitra, have always been scholars recognized as such by the world at large. The whole Library, except the portion containing the more recent Archives, is thrown open to those who would consult it. Among its curiosities may be mentioned a Greek manuscript of the Holy Scriptures said to have been written by St. John Chrysostom, a second-century version of the Septuagint, and Henry VIII's book on the sacraments written before the schism.

The Museum of Christian Antiquities is also most remarkable, containing as it does objects coming from the catacombs and early Christian churches—lamps, glass vessels, ampullæ, cameos, statuettes, paintings, altar-cloths, crosses, et cetera. The director of this collection used to be the well-known and scholarly archeologist, Giovanni Battista de Rossi, whose place is filled today by his disciple, Baron Rodolph Karsler.

The Gallery of Inscriptions must not be forgotten even in the most summary description of the Vatican. Here are to be found, arranged by centuries along

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the walls from floor to ceiling, thousands of ancient inscriptions, pagan and Christian, of the first importance from an historical point of view.

This is but a brief and incomplete account of what the Popes have done, in the midst of their many cares, for the sciences and the arts, and for the glory of Italy. Yet the sectaries and the ignorant who give ear to them, accuse the heads of the Church of obscurantism and hostility to all progress of the human mind!

In April, 1909, Pius X, who is a most appreciative admirer of the masterpieces in the galleries of the Vatican, ordered collected in seven large and well-lighted rooms many good canvases which had been neglected and were badly hung. This new Pinacoteca contains 270 pictures arranged by centuries, so that the visitor may easily grasp the genesis of the Italian schools of painting. Through the room containing the masters of the fourteenth century, he is conducted to that of the masters of the fifteenth. Next come the works of the immediate precursors of Raphael, followed by those of this master of masters, those of the sixteenth, or the Venetian, century; after them, pictures of the seventeenth century; and finally, the last room, containing a small number of the representatives of foreign schools,—Poussin for France, Sieghels for Holland, Lawrence, with a portrait of George IV, for England, and a few others. The installation and excellent order of this new gallery are due to Monsignor Misciatelli, Sub-Prefect of the Sacred Apostolic Palaces, who was ably assisted in

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the work by a talented young painter, Pietro Achiardi, who followed that gifted painter, the late Signor Seitz, the artistic Director of Galleries and Paintings of the Sacred Apostolic Palaces, to give him his full title. So interested in this gallery was His Holiness that he inaugurated it in the presence of all the cardinals and the diplomatic corps accredited to the Vatican.

The Vatican Palace is a superb setting for the Holy Father and the Pontifical Curia which is composed of the Pontifical Family and the Pontifical Chapel. The question is sometimes asked by those separated from the Church: Why is there a Pontifical Court? Why all this pomp surrounding the Vicar of Jesus Christ, Who was poor, and Who so despised riches? Why this waste of money, when the needs of the Church are so great? To those who do not belong to the Church, one may put the question: What matter is it of yours what Catholics do, since they do not question you about the immense salaries paid bishops and even simple clergymen in the Anglican and other Protestant churches, especially in the United States?

As regards the objection that Christ was poor, this, too, is easily answered. Our Lord Jesus Christ being God, His state was not so destitute as some would have us suppose; and if He made no use of these immense riches, it was in order to teach us a divine lesson in humility and renunciation. But where in the Gospels are we taught that He wished His disciples to live in want? What He asks of the faithful is to be "poor in spirit" (St. Matthew 5:3)—that is, not to regard wealth as the chief aim of life. As St. Paul

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has said, "They that buy, be as though they possessed not." (I Corinthians 7:30.)

Furthermore, for Catholics, Christ is always living in the Holy Eucharist. Should we not, therefore, surround the tabernacle and altar where He is with the most precious things we can obtain? Should not much be done for the Holy Father who is the Vicar of Jesus Christ on earth? We do not care to see him humiliated and poor, as the enemies of Catholicism would wish. We prefer to have him independent and surrounded with sovereign state, in keeping with the lofty authority with which he is clothed. Furthermore, glance for a moment at the use which the Pope makes of the fortune furnished him by his children. Does he enrich his family? Does he enrich himself? The niece of Pius IX married a captain of gendarmes. The nephews of Leo XIII contracted unions in keeping with the noble situation of the Pecci family in the fashionable world, but the Pope did not contribute to their fortunes. The sisters and other relatives of the present Pope continue to live in the modest situation which they occupied before Cardinal Sarto was placed at the head of the Church. It is the rule of the Popes to employ the revenues of the Church for the Church and for the poor. The charitable actions of the present Pope are known throughout the Christian world, and the extreme generosity which he showed at the time of the Messina earthquake is still remembered. Any other policy than this would lay the Holy Father open to the charge of nepotism, an abuse which has indeed stained the Holy See, but

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which the Popes themselves condemned and finally eliminated.

The Pontifical Curia, or the Court of St. Peter, as we have said before, is divided into the Family (*Famiglia*) and the Chapel (*Capella*). The former term is applied to those who are most closely attached to the person of His Holiness, and the very name itself shows with what absolute and filial devotion these servitors surround their august master, who is to them more a father than a sovereign. Standing first in this group are the two Palatine Cardinals: the Cardinal Datary, Cardinal di Pietro, whose duty it is to write all apostolic letters concerned with the investigation of the fitness of candidates for consistorial benefices reserved by the Holy See; the Cardinal Secretary of State, Cardinal Merry del Val, the confidential assistant of the Pope, who has in charge the foreign relations of the Vatican.

Next come the Palatine Prelates: the Majordomo, the *Maestro di Camera*, or the Master of the Sacred Palace, and the *Camerieri segreti Partecipanti*. The Majordomo, or chief steward of the household of His Holiness, occupies himself with all that concerns the material and personal side of the Vatican. During an interregnum he is governor of the Conclave and has general control of the personnel of the palaces; all extraordinary religious functions in which the Pope and the Papal court participate are under his direction. The Master of the Apostolic Camera regulates all matters concerning the daily personal service of His Holiness, is the immediate superior of

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all the chamberlains, and arranges for the private and public audiences of the Pope. Since 1906 these two posts have been united in the person of the amiable prelate so well known to all those who visit Rome. Monsignor Ranuzzi, formerly Bishop of Loreto, and Counselor of the Papal Nunciature at Paris. The Master of the Apostolic Palace is Monsignor Alberto Lepidi, a Dominican. This office has been filled by a Dominican since 1216 when Honorius III appointed St. Dominic master. It has in charge the care of the faith in the palace, and the granting of the *Imprimatur*, or permission to print books published at Rome or written by residents of Rome.

The Private Chamberlains, called *partecipanti*, are next in order among the Palatine Prelates. The term private or "secret" at the Vatican means really "intimate." One of these, the Private Almoner, is at present Monsignor Sili, Archbishop of Cesarea, who distributes the Papal charity, which is considerable, especially at Christmas and Easter. It has always been a pleasant memory at the Vatican that the well-known French Catholic publicist, the late Louis Veuillot, related in his book, entitled "Perfumes of Rome," that, standing in the crowd of poor on one of these festal days, he, in his turn, received from the Pope's almoner a *paolo*—about the equivalent of a dime—which he had framed as a precious souvenir. Another chamberlain is the Secretary of Briefs to Princes, who is always an excellent Latinist. Then there are the Assistant Secretary of State, the Sub-Datary, the Secretary for Latin Letters, the Copyist,

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the Secretary of Embassies and the Master of the Robes. To these are added as Palatine prelates the Sacristan and the Secretary of Ceremonies. The Sacristan of His Holiness, who is always of the Augustinian Order, is the Titular Bishop of Porphyreon, Curator of the Sacred Apostolic Palaces. This prelate, who has attained the advanced age of ninety-one, was the confessor of Pius IX and of Leo XIII, and continues the same holy function for the reigning Pope. In this instance, the designation of "sacristan" signifies "guardian of sacred things," for this prelate is charged with the safe keeping of the relics of St. Peter. In addition, he aids the Pope in all those ceremonies where His Holiness is required by the liturgical rules to be accompanied by a bishop. As a Curator of the Apostolic Palaces, he has an assistant, or vicar, who is also an Augustinian. Still another chamberlain in the Secretary of Ceremonials, who is the head of the "Protocol," an office which is found in all courts. It is his duty to regulate all questions of precedence, et cetera.

The Vatican forms a parish of several hundred souls comprising all the inhabitants of the palace—that is, the Swiss Guards, the gendarmes, the domestic servants of the prelates, the guardians of the museums, and all the other various employés of the Vatican, many of whom have wives and children. The Vatican also contains a school and a parish chapel, the Pauline Chapel, where various church gatherings are held as well as the usual church services of an ordinary parish—marriages, baptisms,

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burials, Sunday and festival services. Though the Pope has a private chapel, he often attends Mass in the Pauline Chapel among his faithful servitors.

The third group of the Pontifical Family consists of the domestic prelates of the Pope's household, who are divided into several "colleges," with varying duties. They do not reside in the Vatican, and most of them are dispersed in different parts of the world, where they sometimes discharge ecclesiastical functions. The first of these prelatical colleges is that of the Patriarchs, Archbishops and Bishops Assisting at the Pontifical Throne. Their duties are to aid the Holy Father when he celebrates Pontifical Mass. Then comes the College of the Apostolic Prothonotarial Prelates, the most ancient group of these colleges, since it was founded by Pope Clement, successor of St. Peter. The prothonotaries are charged with the drawing up and authenticating of the official documents sent forth from the Holy See. In accordance with a *Motu Proprio*, or "spontaneous decree" of the Holy Father, dated February 21, 1905, the prothonotaries are divided into *partecipanti*, who live in Rome and perform the duties of their office, and the "supernumeraries," who are, at the same time, canons of the three patriarchal basilicas of Rome or of other prominent cathedral churches outside of Rome or even of Italy. But these, *ad instar participantium*, enjoy the same privileges as their prothonotarial colleagues of Rome. The apostolic prothonotary is, in fact, a "dignitary of the Church," inferior, of course, to a bishop, since he is only a

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priest, but enjoying from time immemorial the prerogatives which were confirmed and regulated by Pius X. Thus, he may officiate pontifically, though, naturally, with less solemnity than a bishop; he has his own private chapel, is habited in violet, et cetera.

The College of Prelate Auditors of the Holy Roman Rota is a tribunal of appeals consisting of seven priests appointed by the Pope, each of whom must possess a doctorate in theology and canon law. Formerly its members belonged to different Catholic nations, but they are now all Italians. The functions of this tribunal have been greatly modified by Pius X.

The College of Prelate Clerics of the Apostolic Camera is charged with the administration of the property of the Holy See. It is presided over by a cardinal prefect, who is also known as the Cardinal Camerlengo of the Holy Roman Church, and whose duties during an interregnum are to convoke the cardinals and to preside over the Conclave until a new Pope is chosen.

The Sacred Apostolic Signatura forms another tribunal, which passes on appeals from the partiality of an inferior judge or on a request for the interpretation of some obscurity in the law. Their deliberations used to be held in secret, and each party was represented by a "referendary prelate," who defended his client's interests and read his statements. The sentence of the tribunal was made public and became operative only when it had been sanctioned by the Pope, that is, when his signature had been affixed to the decision. This tribunal, like so many other insti-

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tutions in the organization of the Vatican of today, has been wisely modified by the reigning Pope. It is now concerned almost solely with the consideration of appeals versus sentences of the Rota. Among other changes may be mentioned the fact that it is now composed of six cardinals only, which in itself is an elevation of its moral and intellectual quality.

The College of Prelates of the Great Chamber was so called from the large room in which they met in the Palace of the Chancery. They were charged with the preparation of the text of bulls and their engrossment on parchment; but Pius X has transferred these functions to the apostolic prothonotaries. Last come the prelates who belong to no college, but who are on an equal footing with their colleagues of the various colleges, and wear the same violet insignia of office. They, too, like all the prelates of the Pope's household, hold office for life.

The Pontifical Family still further embraces a body of chamberlains, who are divided into separate groups according as their services bring them into more or less close relation with the person of the Pope. Thus, there are Secret, or Intimate Chamberlains, Honorary Chamberlains and Honorary Chamberlains residing outside of Rome—that is to say, those who perform services near the Pope and those who do not. The chamberlains' duties are to be ready in the ante-rooms leading to the reception-room of the Pope, to be ready at his call, and to introduce in their proper order all callers who have letters of audience. This body of chamberlains contains both laymen and ec-

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clesiastics. The first are called noble chamberlains, for they belong to the best families of the various nations of the world. Their full-dress resembles that of the French courtiers under the Valois, with the cross-hilted sword and the chain ending in two crossed keys. In undress uniform they wear a black frock coat and the chain. The ecclesiastics wear a violet-colored cassock and a long cloak of the same color. Most of these clerical chamberlains do not live in Rome, but are scattered over the globe in different dioceses, and they hold their positions only during the reign of the Pope who appointed them. Those of their number who are on duty at Rome are called *participanti* and their foreign colleagues are called "supernumeraries." These latter are under the orders of the Master of the Apostolic Camera, a monsignor, who assigns them their duties.

The military establishment of the Vatican consists of the Noble Guard, the Swiss Guard, the Palatine Guard, and the gendarmes. The members of the Noble Guard take rank after the body of prelates and the officers of the other three corps after the chamberlains. The Noble Guard is composed of about seventy officers who are members of titled families in Rome and the Italian provinces. Before the unification of Italy, when they galloped through the streets of the Eternal City, clad in their beautiful uniforms, they were the admiration of the populace; and today when on occasions of great ceremony at St. Peter's the measured melody of their silver trumpets is wafted down from the heights of the cupola,

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the crowd below is thrilled with enthusiasm. The sole duty of the Noble Guard is to protect the person of His Holiness—to act as his body guard, and their service does not cease with the death of the Pontiff, but continues until he is buried. They do not reside in the palace.

The Swiss Guard is really composed of Swiss, who are recruited in the Catholic cantons of Switzerland. This body was organized by Pope Julius II, who was Bishop of Lausanne, at the very beginning of the sixteenth century. The soldiers enlist for five years, after which they return to Switzerland with a little sum saved from their pay. They number eighty, and are reëngaged on the advent of a new Pontiff, the occasion of the curious little scene which has given birth to the proverb, "No money, no Swiss." The last time it was enacted was on the death of Leo XIII. Scarcely had the Sovereign Pontiff breathed his last, when the Swiss Guard formed in line, under the command of their officers, and marched off, their heavy and jerky step resounding through the lugubrious solitude of the Vatican. While they were descending the steps, the Cardinal Camerlengo, as Governor of the Palace, called out to them from the top of the landing:

"Where are you going?"

"We are going home. Our master is dead."

"No, stay!"

"Who will pay us?"

"I, the Cardinal Camerlengo."

Thereupon, back they came to their old posts.

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The Palatine Guard of Honor do not live in the palace, but come there to perform their duties at great religious ceremonies or at the reception of a sovereign. They are three hundred in number, and belong for the most part to the humbler families of Rome—small shop-keepers, artisans, et cetera, “the poor but honest,” as the phrase goes. This body springs from the old *capotori*, a sort of city militia.

The gendarmes number one hundred and twenty and are lodged at the Vatican with their families. Their duties are to guard its numerous halls and corridors, and they are most efficient, as the numerous visitors to the Vatican can testify. They are especially useful in directing the visitor, who so often loses his way in this modern labyrinth.

The Pontifical Family further includes: the Master of Ceremonies; the Honorary Private, or Intimate, Chaplains, and their honorary non-resident colleagues; the Private Clerks; the College of Ordinary Chaplains, who take the part of altar-boys at the religious services; the Apostolic Preacher, who is always a Capuchin and preaches the Advent and Lenten sermons in the presence of the Pope, who listens in a screened tribune, and in the presence of the cardinals and the court; the Confessor of the Pontifical Family; the Assistant Sacristan of the Apostolic Palaces; the Pope’s physicians; the head valet; the butler and the lower domestics.

The foreign spectator stands amazed before the variety of the costumes of the Pontifical Family on ceremonial occasions. The happy mingling of differ-

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ent colors is especially beautiful. Red, violet, white, yellow, black, combined with lace and gold and silver embroideries, form a most picturesque, vivid and artistic *ensemble*, which is not surprising, however, when it is remembered that it was Michaelangelo who planned the color scheme and who designed the costumes, most of which are very ancient, though somewhat modernized by the order of Pope Leo X.

The personages who have a rank in the Pontifical Chapel and who, in the great Church ceremonies, surround the throne of the Pontiff rather than that of the sovereign, are, in the first place, almost all those who make up the Pontifical Family. The Pontifical Chapel, therefore, comprises in order of precedence:

The Sacred College of Cardinals; the College of Patriarchal Archbishops and Bishops Assisting at the Throne; the Vice-Camerlengo of the Holy Roman Church; the Princes Assisting at the Throne (Prince Colonna and Prince Orsini), who stand on either side of His Holiness; the Auditor of the Reverend Apostolic Camera; the General Treasurer of the same office; the Majordomo of His Holiness; the Minister of the Interior (a post left vacant as a silent protest against the usurpation on the part of the Italian government of the Pope's temporal power); the Archbishops and Bishops; the Apostolic Prothonotarial Prelates; the Commendatore of the Holy Ghost, who was formerly director of the immense Hospital of the Holy Ghost at Trastevere; the Regent of the Chancery; the Abbot *nullius* of the Monte Cassino

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and the other Abbots *nullius*, that is to say, Abbots under the direct jurisdiction of the Pope; the Abbots General of the Regular Orders; the Generals and Vicars-General of the Mendicant Orders; the Chief Magistrate of Rome (now vacant, under the old order the office of the Mayor of the Eternal City); the Master of the Sacred Hospital (Prince Ruspoli); the Auditor Prelates of the Sacred Rota; the Master of the Sacred Palace; the Prelates Clerks of the Apostolic Camera; the Voting and Referendary Prelates of the Signatura (a tribunal, as has been explained, now composed of cardinals whose members, consequently, no longer sit among the prelates); the Abbreviators Prelates of the Great Chamber, who, as has also been explained, are now joined with the prothonotaries; the Ministers Assisting at the Altar; the Associate Master of the Sacred Palace, in the absence of the prelate; the College of Masters of Ceremonies; the Private and Honorary Lay and Clerical Chamberlains; the College of Consistorial Advocates; the Private and Honorary Chaplains; the Aids of the Camera; the Procurators-General of the Mendicant Orders; the Apostolic Preacher; the Confessor of the Pontifical Family; the College of Procurators and Attorneys of the Sacred Apostolic Palaces.

The ministers assisting at the sacred ceremonies, where they fill their varied functions, are:

The Sacristan of His Holiness, the Canons of the three patriarchal basilicas, who act respectively as assistant priest, deacon and sub-deacon at Masses

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said in the Pontifical Chapel; the Choir of His Holiness, under the direction of the celebrated Monsignor Perosi; the Assistant Sacristan of His Holiness; the Acolytes, Thurifers and Ordinary Chaplains; the Clerks of the Chapel; the Master-Bearers of the Red Rod, so named from the sticks which they hold in their hands; the Keeper of the Tiaras; the Mace-Bearers, who are almost all goldsmiths of Rome (Raphael and Benvenuto Cellini were Pontifical mace-bearers and the mace which the latter modeled and engraved for his own use is still preserved); the apostolic messengers and ushers.

It should be explained that very few of this long list of persons live in the Vatican. They come there only for the ceremonies. The principal personages, cardinals, bishops and prelates, assemble in order to put on their robes in a large room called the robing hall, which is near the small vestry where the Holy Father robes himself, and where all preparations are made for the most striking spectacle that can be imagined.

The great assembly in the cathedral which awaits the arrival of the Holy Father is one of the most august in the whole world, composed, as it is, of men of distinction of such varied kinds,—former nuncios, diplomats who have treated the gravest affairs with skill and success; learned theologians, canonists and historians; bishops who are surrounded by a thousand difficulties and who come from every quarter of the globe; men of wide experience and skill in the science of government; representatives of the most illustrious

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houses of Europe among the lay chamberlains. All these personages stand chatting together in the friendliest manner, when suddenly the little door which leads into the private vestry of His Holiness opens. The commander of the Noble Guard advances and makes a little sign with the ebony cane which he holds in his hand; the subdued conversation immediately ceases and every eye is turned towards the door where the Pope appears, smiling, arrayed in his magnificent robes, his hand raised to bless the assemblage, which straightway kneels, except the cardinals, who only bow profoundly. Every heart is moved; and all the great of the earth incline before the successor of Peter, the humble fisherman of Galilee, before the Vicar of Jesus Christ. It is the appearance of authority and paternity in its divine expression.

The vast number of employés of different sorts of work at the Vatican necessitates a special administration in order that every thing may move smoothly and regularly. There exists, therefore, a Prefecture of the Sacred Apostolic Palaces, at whose head stands, with the title of prefect, Cardinal Merry del Val, Secretary of State of His Holiness, assisted by a sub-prefect, who is at present Monsignor Misciattelli, one of the most amiable representatives of the Italian nobility. Next comes the Master of the Horse of His Holiness, charged with the supervision of the cavalry, which is much reduced today on account of the economies introduced by Pius X and his two august predecessors. The Noble Guard now

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possesses but a few horses with which to accompany the Holy Father on his drives through the Vatican Gardens. In addition, there are a few horses for the use of the secretary of state and the higher prelates. The state coaches of the Holy Father, several of them gifts from crowned heads, stand idle in the stables, from lack of horses to draw them. At present, they serve simply as an additional attraction for foreign sight-seers, though it is hoped that the day may come when they may be given their proper use.

The administration of the Sacred Apostolic Palaces comprises furthermore:

The Master of the House, *Maestro di Casa*; the Secretary of the Prefecture and the Majordomoship; the Auditor of Accounts; the Chief Book-keeper; the Architect of the Apostolic Palaces; the Provisional Regent of the Apostolic Hot-Houses, whose duties it is, with the aid of florists and upholsterers, to decorate the rooms and chapels for festivals of all kinds; the Assistant Regent of the Apostolic Hot-Houses; the Legal Adviser, who is always a distinguished lawyer; the Solicitor, always an advocate; the General Director of the Pontifical Museums and Galleries, who is aided by a sub-director, a secretary and a corps of special directors—an artist of repute in charge of the department of paintings, the Archeologist of the Pontifical Museums and Galleries for the Egyptian and the Christian Museums, and the director of the Etruscan Museum. The last two are required to be able scholars. Finally, there is the Chief of the Guardians of the Museums and Galleries. There is

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also a group of officers who manage the interior affairs of the Vatican. Here belong the Director of Hygiene, a physician; the Attachés of the Tribunal of the Prefecture, an examining magistrate and his chancellor; and the Police Delegate, who is the captain of the gendarmes.

The Vatican Library is under the direction of an officer styled Cardinal Protector, who has under him the prefect or custodian of the library, a secretary, writers for the Oriental, Greek and Latin languages, and several other assistants. The Christian and Profane Museums and the Numismatic Cabinet are also under the control of the Cardinal Protector. The Vatican Archives are, if not the richest, at least one of the richest collections in the world and are open to scholars from all quarters of the globe. To see the more recent Archives, however, a special permit is necessary. The Prefect of the Archives is a cardinal who is aided by an assistant archivist and several other assistants. Leo XIII established in connection with the Archives a chair of paleography.

The Vatican Observatory was made famous by the work of Father Secchi, whose observations of the sun are so widely known. It is now under the management of astronomers who are highly appreciated in the scientific world and has a director, a sub-director and several assistants.

There is also a Vatican Printing Office, with a director, and so forth. Two or three years ago it was renovated in every way and is now a model establishment.

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And, finally, in order to complete this review, the government of the sacred palaces comprises, still further, the Prelatical Commissions, who decide controversies and differences which may arise in the palatine administration. These commissions exercise the three degrees of jurisdiction, its members being judges of first instance, judges of appeal and supreme judges. The three commissions are united for this third duty. The members of these commissions are all prelates, eminent jurists, who are judges in different ecclesiastical tribunals.

This hasty glance at the Vatican Palaces, their organization and administration, shows clearly the real spirit of the Church, so practical and prudent in respect to all that she undertakes and manages. The diverse posts which have just been enumerated, are all very ancient, and exactly meet the requirement of the situation. Far from multiplying their number and rendering them more complex, recent Popes have wisely striven to reduce their number and to simplify their functions and modes of operation. In our own day, Leo XIII and Pius X have brought them down to what is strictly necessary, making it a point to keep the outlay within the revenues of the Church. Consequently, the Holy See has no floating debt, that plague of the modern state. But it is hardly to be expected that this fine example of public economy will be followed by the nations of today, at least for a long time to come.

This chapter has described the stage upon which the life of the Sovereign Pontiff moves. The follow-

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ing chapter will take up the study of the beloved person of His Holiness, Pius X, as a Christian, as a devoted son, as head of the Church and providential Pope, as a father in his private life, so simple, and in his personal labors, so untiring.

CHAPTER II

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The Supreme Head of the Church—The Doctrine of Papal Infallibility—The Election of the Pontiff—The Church as a Perfect Society—The Pontifical Orders—The Life of Pius X—His Innumerable Occupations.

THE Pope! Every Catholic, even to the farthest corner of the earth, is deeply moved at the very sound of that word. It is because the Pope is the common father of all the faithful, the Vicar of Jesus Christ, and, as Christ Himself once was, visible to all eyes. He has entire authority to teach us the truth which has been revealed to the Church and to direct our consciences; and, as an absolute consequence of that supreme authority which is accountable only to God, he is infallible when he is officially exercising the duties of pastor and teacher of all Christians. What an absurd contradiction would exist, indeed, between the obedience which we owe him, and which is prescribed by the Divine Saviour Himself, and the possibility of our being deceived by his teaching. "Thou art Peter; and upon this rock I will build my church, and the gates of hell shall not prevail against it." (St. Matthew 16:18.) "Feed my lambs. Feed my sheep," that is to say, the ordinary believers and the

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bishops (St. John 21:16-17). And speaking to St. Peter, the Divine Saviour adds: "And thou, being once converted" (the allusion is to the Apostle's fall during the Passion) "confirm thy brethren" (St. Luke 22:32); that is, strengthen them in the Faith.

Here indeed is the summary of the doctrine promulgated by the Council of the Vatican concerning the Papal authority in the *de Ecclesia Christi*, the Constitution of the Church of Christ, Session IV, July 18, 1870:

1. The Pope is the head of all the Church, the father and teacher of all Christians: Jesus Christ has entrusted to him full power to govern the Universal Church.

2. His power is immediate and binds all, pastors and laymen, to hierarchical subordination and to true obedience as regards faith and behavior, discipline and the government of the Church, with the object of maintaining unity of communion and of profession of faith.

3. His power, far from being prejudicial to the ordinary and immediate jurisdiction of bishops, recognizes and confirms their authority.

4. From this primacy arises the right to freely correspond with the pastors and faithful, to instruct them and direct them; no human power can justly oppose this right, or subject to the approval of the state the execution of measures prescribed by the Holy See.

5. As head of the Church, the Pope is also sovereign judge in ecclesiastical matters; all may appeal

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to him, and none can revise or annul his judgment.

The same council thus defines Papal infallibility:

“Faithfully adhering, therefore, to the tradition inherited from the beginning of the Christian Faith, we, with the approbation of the sacred council, for the glory of God our Saviour, for the exaltation of the Catholic religion and the salvation of Christian peoples, teach and define, as a Divinely revealed dogma, that the Roman Pontiff, when he speaks *ex cathedrâ*, that is, when he, in the exercise of his office as Shepherd and Teacher of all Christians, by virtue of his supreme apostolic authority, decides that a doctrine concerning faith or morals is to be held by the entire Church, he possesses, in consequence of the Divine aid promised him in St. Peter, that infallibility with which the Divine Saviour wished to have His Church furnished for the definition of doctrine concerning faith or morals; and that such definitions of the Roman Pontiff are of themselves, and not in consequence of the Church’s consent, irreformable.”

This definition of the doctrine of infallibility seemed to many lay persons an attempt to subordinate civil society to religious society. So soon as the proposed decree was announced, the French Minister of Foreign Affairs entered into negotiations with the cabinets of Vienna and Berlin and requested that a special extraordinary ambassador be admitted to the council “to demonstrate what uneasiness might be aroused in public by the adoption of maxims which would prejudice the rights of nations.” (Telegram, February 20, 1870.) The Secretary of State, Cardinal Antonelli, replied on March 19:

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“If the infallibility of the Church embraces all that is necessary for the preservation of the integrity of the faith, no prejudice can arise therefrom either for science, history, or politics. . . . The Church, inculcating in her children the principle of rendering to God that which is due to God, and to Cæsar that which is due to Cæsar, at the same time lays upon them the obligation to obey conscientiously the authority of princes. But the latter must also recognize that if laws contrary to eternal justice are enacted anywhere, obedience to such decrees would not be rendering to Cæsar that which is due to Cæsar, but depriving God of that which belongs to God. . . .”

After the Council, Pius IX had occasion to declare to a deputation, on July 20, 1871, that the right of deposing sovereigns and of freeing subjects from their oath of fidelity and allegiance, has nothing in common with Pontifical infallibility, but arises out of a public right “formerly in vigor.” Indeed, in the hierarchy of the civil sovereignties of the Middle Ages the Pope occupied the first place above all other emperors and kings, who, for the greater part, had themselves requested such suzerainty and had willingly submitted to it.

Pius IX in his Brief of November 27, 1871, to the Swiss bishops also said:

“The council does not attribute any new power to the Pope. . . . The definition [of infallibility] is a simple explanation of an ancient dogma. . . . Things are in the same state as heretofore. . . . Nothing is altered in the relations of the head of the Church. . . .”

The election of the Sovereign Pontiff interests the

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whole world, and it is regulated unto the smallest detail by the Pontifical constitutions. It is effected to-day by cardinals only, gathered together in a Conclave.

In 1179 at the third Lateran Council, Alexander III decided that the person elected must obtain at least two-thirds of the votes of the cardinals then present. In 1247, at the Second Council of Lyons, Gregory X instituted the Conclave, which places the cardinals under obligation to keep rigorously within the building, and to abstain from all communication with the outer world, during the election. In 1811, at the Council of Vienne, Clement V decided that excommunicated cardinals, those who were under sentence of interdiction or suspension, should participate in the election in the same manner as the others, and that no contest should be made afterwards. Julius I, by the Constitution of January 14, 1505, and Paul IV, in 1558, enacted penalties against cardinals who should seek by bribery to obtain the succession to the defunct Pope. Pius IV, by the Constitution of October 9, 1502, made a regulation concerning the administration of the Church during the vacancy of the See. Finally, Gregory XV by the Constitution *Aeterni patris filius*, of November 25, 1621, and by the regulation of April 2, 1622, determined the present ceremony. Urban VI completed it by the Constitution of February 15, 1625, and Clement XII rendered it still more perfect by a Bull of October 11, 1782.

The electoral corps includes all the cardinals pres-

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ent in Rome on the day on which the Conclave opens, the eleventh day of the vacancy of the Holy See, unless they send an excuse on the plea of ill health. Foreign or absent cardinals cannot send representatives to replace them, but they may enter even after the opening of the Conclave. No one can leave without the special order of a physician, and under oath of secrecy.

Everyone is eligible with the exception of simoniacs and heresiarchs. Nowhere is it written that the Pope must be a cardinal. Urban IV, 1261-1264, B. Gregory X, 1271-1276, S. Celestine V, 1292-1294, B. Urban V, 1362-1370, Urban VI, 1378-1389, were not cardinals. Neither is it written anywhere that the Pope must be an Italian, though at the Conclave held in 1458, at which Pius II had for competitor the Frenchman D'Estouteville, "all Italians," according to the declaration of the Florentines to the papal envoy, "trembled lest the tiara should pass to those from over the mountains, to the great detriment and dishonor of Italy." Several Frenchmen have become Popes: Sylvester II, 999-1003, Urban II, 1088-1099, Urban IV, 1261-1264, Clement IV, 1265-1268, Martin IV, 1281-1285; an Englishman, Hadrian IV, 1154-1159; Germans, Gregory V, 996-999, S. Leo IX, 1049-1054, and one Portuguese, John XXI, 1276-1277.

The election is effected, either by *inspiration*, when upon the nomination of a candidate, all the electors accept him by acclamation; or by *compromise*, when the Conclave unanimously entrusts to a committee

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composed of an uneven number of members, the duty of nominating the Pope by a majority of votes; or by *ballots*, which is the most usual method. In this case the Conclave votes twice each day by secret ballot, until one candidate has obtained two-thirds of the entire number of votes. As soon as the Pope-elect has recognized his election, he becomes the Sovereign Pontiff. He receives the pallium and crown and takes solemn possession of the Lateran Church.

By virtue of a tradition dating back to the sixteenth century, Austria, Spain, France and the Kingdom of Naples, while remaining Catholic powers, claim the privilege of each indicating to the Conclave a candidate who would not be agreeable to them. But this was not a real right, and the best canonists have always taught that the *veto* did not in any way bind the Conclave which might very well disregard it, without vitiating the election.

The Catholic Church is a perfect monarchy and society. It is a perfect society because, as Leo XIII says in the Encyclical *Immortale Dei*, of November 1, 1885, "by the express will and by the grace of her Founder she possesses in herself and by herself all the resources which are needful to her action." This doctrine, often enunciated by Pius IX, notably in the Allocutions *Singulari quidem* of December 9, 1854, *Multis gravibusque* of December 17, 1860, and *Maxima quidem* of June 9, 1862, appears in the twentieth proposition of the Syllabus.

The very fact that the Catholic Church is a perfect society constitutes her also a juridical society,

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meaning thereby that she has the right in herself, and not as a state concession, to make laws and organize her life as she sees fit. This indicates that this power of hers is not, as Portalis affirmed at the beginning of the nineteenth century, "rather a mere ministry than a properly so-called jurisdiction. . . ." Pius VI condemned this error by the Bull *Auctorem fidei* of August 28, 1794, and Leo XIII repeated in the encyclical *Immortale Dei* that "Jesus Christ has truly given to His Apostles commands relating to holy things, and has added the power to promulgate laws properly so called, as well as to judge and punish transgressors of those laws."

Therefore, the Church possesses judiciary power, that is to say, the right of instituting special tribunals competent in all matters concerning faith and behavior, whose decisions are applicable without placet or veto imposed or opposed by civil authority. The civil authority has often put forward such pretensions, but the Church has always protested and maintained her right. As a perfect society she has, of course, also the right of property and of free choice of her ministers, insomuch that laymen cannot interfere except in virtue of Papal concession or legitimate custom.

Nor can we refuse to admit that the Holy See has the right of free communication either with bishops or with lay-people. In France under the ancient monarchy, as since, under the Organic Articles, the civil power insisted that such communication be made through its intermediary; hence the registration of bulls by the Council of State. Rome tolerated this

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state of things, but never admitted its justice. And the famous Organic Articles, added by the state alone to the Concordat of 1802, never had the approbation of ecclesiastical authority, which only tacitly tolerated some of them for the sake of peace—as, for instance, the obligation of civil marriage before the celebration of religious marriage.

The right of free intercourse has been well stated in a letter written to the Spanish nunciature on March 18, 1885, by Leo XIII's under-secretary of state:

“The Council of the Vatican declares that the Roman Pontiff has the free right of intercourse with the pastors and faithful members of the Roman Church, . . . that all who say it is lawful to hinder such intercourse must be reprobated and condemned. . . .”

These declarations give us the right to conclude that it is forbidden to all, without distinction, to hinder the Holy See from treating directly with the faithful or from defining all things that may affect their religious interests. It is clear also that this right of the Holy See would be vain if, in the government of their dioceses, the bishops were not obliged strictly to conform to the prescriptions of the Holy See, or if they could act in a manner other than that which is prescribed.

That the Catholic Church is an absolute monarchy is plainly shown by her institution and her history. Her Divine Founder gave her only one head, St. Peter, who was recognized as such by the other Apostles from the very time of the death and the ascension of our Lord. One has only to read the Acts of the

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Apostles to realize this. After the death of St. Peter, history shows us his successors governing the Church alone, to the exclusion of the successors of the other Apostles. The See of Rome immediately became the center of Christendom. *Roma locuta est, causa finita est*, "Rome has spoken, the case is closed," used to be the saying during the first centuries. Again, *Ubi Petrus, ibi Ecclesia*, "Where Peter is, there is the Church."

The Church has always been an absolute monarchy and in the most troublous times no parliament of any sort sat with the Pope, and imposed laws upon him, as in our constitutional monarchies. This does not mean that the Pope acts and speaks, even *ex cathedrâ*, without consulting anybody. On the contrary, he surrounds himself with cardinals, theologians, historians, exegetes, jurists, scholars of all sorts, and he is in constant communication with his bishops and personages who are most eminent throughout the world. He is thoroughly enlightened on all matters of doctrine, morality and government. Supreme decisions can only come from him; it is his word which Catholics throughout the world await and listen to with respect and submission. This obedience they yield to no one else; thus are they certain of not being deceived and of following as faithful sheep the word of their Divine Master and Saviour Jesus Christ.

At different periods in history, ecclesiastical authors have been known to teach that the cardinals were the delegates of the Universal Church forming a sort of senate acting with the Pope; that the bishops gathered

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in general council had an authority superior to that of the Pope. Governments have sometimes for interested motives maintained these unfounded theories and even attempted in this manner to create a schism, such as Gallicanism, with its four articles, under Louis XIV in France. Nevertheless, such a genius as Bossuet, after trying, courtier-like, to justify these errors in a large folio volume, declares at the end, repenting: *Abeat quolibet voluerit questio!* "May the question go to the devil!" And he wrote on the unity of the Church and the supreme authority of the Pope a discourse which is a masterpiece of science, faith and common sense.

What remains today of all those attempts to diminish the absolute authority of the Pope? Simply nothing. Never have cardinals, bishops and the faithful been more united around the See of Peter; and the Universal Church, in the Vatican Council, replied to Gallicanism and to all heretics by proclaiming the doctrine of the infallibility of the Pope.

This supreme sovereignty of souls places the Pope, in spite of everything, in the first rank of the chiefs of the world. Though deprived of his temporal power, he is the most powerful among sovereigns; for his word is met with absolute obedience without the aid of the bayonet. The united efforts of the adversaries of Catholicism and of all religions cannot reduce him, even outwardly, to the status of a mere private individual. Therefore, all governments, except the atheistic government of France, recognize him as sovereign, often delegate representatives to the Vatican,

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receive those sent by the Pope, and agree to the acts which he accomplishes in virtue of his uncontested sovereignty.

Among these acts, the most apparent in the eyes of most people are the distinctions he grants—the insignia of Pontifical orders and the titles of nobility by which he rewards services rendered to the Church and the Papacy. The Pontifical orders are six in number:

The Supreme Order of Christ, which includes only one class of knights, who wear the decoration of the order suspended from a special collar;

The Order of Pius IX, which includes four classes, Commanders with the Badge, Knights of the Great Ribbon, Commanders and Knights;

The Order of St. Gregory the Great, which is granted for military or civil services and has two divisions, civil and military, with each division subdivided, as follows: Grand Cross Knights of the First Class, Grand Cross Knights of the Second Class, Commanders and simple Knights;

The Order of St. Sylvester, which was especially designed to reward masters of the various manifestations of art, and has three classes: Grand Cross Knights, Commanders and Knights;

The Order of the Golden Militia or the Golden Spur, formerly part of the Order of St. Sylvester, which was reorganized by Pius X as a separate order with a membership limited to one hundred;

The Order of the Holy Sepulchre, which consists of Grand Cross Knights, Commanders and Knights

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and was instituted in order to encourage trips to the Holy Land by those who might give aid to the holy places.

In addition to these there are minor Papal distinctions:

The *Pro Ecclesia et Pontifice*, which was established by Leo XIII in memory of his golden jubilee in 1888 and awarded to those who had aided in making the jubilee a success. It consisted of three classes, but, in 1906, was reduced by Pius X to one, the Gold Cross, which is conferred upon those who in a general way deserve well of the Pope on account of services rendered to the Church;

The Benemerenti Medals, which were instituted by Gregory XVI to reward civil and military daring and courage;

The Medal of the Holy Land, designed by Leo XIII, which is bestowed by the custodian of the Holy Land on worthy pilgrims as a testimonial of their pilgrimage.

The titles of nobility which the Pope grants are similar to those in other courts—prince, duke, marquis, and especially count and baron. These very honorable distinctions are either personal or hereditary.

An understanding of the perfect filial submission professed by Catholics toward the Pope becomes a simple matter when one sees such a Pontiff as our well-beloved Pius X occupying the Chair of St. Peter. After a study of the constitution of the Church and the Papacy, it is quite natural that we should seek to

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know more of the life of him whom Providence has given us as chief and father in the troublous times we are encountering.

Cardinal Giuseppe (Joseph) Sarto of Venice, now Pope under the name of Pius X, was born at Riese, in the diocese of Treviso, on June 2, 1835. He was therefore sixty-eight years of age when he was raised to the Sovereign Pontificate. Leo XIII was also elected Pope in his sixty-eighth year.

After his preparatory studies in his native town, the future Pope became a student of the Seminary of Padua, where he was ordained a priest on September 18, 1858. Then he filled successively several ecclesiastical posts—Vicar of Tombola; rector of Salzano; Canon of the Cathedral and Professor of the Seminary of Treviso, where he became Vicar Capitular on the death of the bishop; and finally, on March 10, 1885, he was made Bishop of Mantua.

In all these posts he was warmly loved and admired as a holy priest, endowed with a spirit of kindness and charity, filled with zeal and possessing a fine intelligence, as well as an orator and theologian of the first order. On June 13, 1893, Leo XIII appointed him cardinal and three days later conferred on him the difficult post of the Patriarchate of Venice.

It is a rather curious coincidence that Cardinal Sarto remained just nine years in each post, beginning with his first vicarage. When His Holiness, Leo XIII, expired on July 20, 1903, Cardinal Sarto left for Rome to attend the consistory, but with so

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little thought that he was to be chosen for the great office, that he actually provided himself with a return ticket. Dear God decided otherwise, and on the morning of August 4, 1903, the cardinals in the Conclave assembled at the Vatican, chose him, on the seventh ballot, Sovereign Pontiff, he having received fifty votes out of sixty-two cast. He took the title of Pius X and, on August 9, 1903, was solemnly crowned at St. Peter's.

Leo XIII rendered great service to Christianity and now Pius X, after a few years' reign, is rendering quite as important service. Thanks to his firm attitude, he has saved the faith in France, unmasked all the political intrigues of the Separation, and grouped Catholics and bishops in an admirable union. He maintains the Catholic organizations in a discipline which will surely lead to victory, in Italy as in all other Catholic nations. He watches over the sacred deposit of our belief, with an attention which nothing can arrest. The condemnation of Modernists is one proof of this. He has entirely reconstituted the Roman Curia on more practical lines for our modern needs; has ordered the codification of the laws of the Church; has simplified the steps to be taken for Christian marriage; has requested the bishops to insist upon more thorough intellectual and theological training for young clerics in our seminaries; has developed the teaching of the Catechism; has reformed religious music; and has increased the fervor of the faithful by calling them to more frequent communion. Is not

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that in itself enough to mark the reign of a great Pope? It would indeed be difficult today for anyone to depreciate Pius X. His name is already recorded in history, but that concerns him little; he prefers to have a place marked for him in Paradise, as his good parish priest of Tombola said when he was but a curate.

Pius X has altered nothing in his frugal, laborious mode of life; now that he is the head of the Church he still adheres to the simple customs which have made him the model of pastors wherever he has been. The work which he performs every day is considerable. Besides numerous audiences in which questions of the deepest importance to the Christian world are dealt with, he gives direct and personal attention to all the principal matters relating to the Holy See, such as encyclicals, public letters and the *Motu Proprio*, or acts issued on his own initiative and drawn up by him alone in concert with his secretaries, Monsignor Bressan and Monsignor Pescini. He also writes his private letters, telegrams and the outlines of his addresses.

However, in spite of his great capacity for work and his willingness to give his personal attention to every detail, it would be physically impossible for Pius X to supervise each of the affairs dependent on the government of the Catholic world, if he were not assisted by the cardinals and the Roman congregations. But nothing important is decided without his approval. This is indicated by the formula often appended to the text of such decisions: *facto verbo*

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cum sanctissimo, "report having been made to the Pope." Having spoken of the innumerable occupations of the Pope, we will deal in our next chapter with his chief collaborators, the cardinals.

CHAPTER III

THE POPE'S CHIEF COLLABORATORS

The Sacred College of Cardinals: Bishops, Priests and Deacons—The Cardinal Secretary of State—The Apostolic Nuncios and Legates—The Cardinal Vicar—The Cardinal Grand Penitentiary—The Cardinal Prefects of the Sacred Congregations—The Administration of Papal Finances—Peter's Pence.

ACCORDING to ecclesiastical authorities the origin of the Sacred College of Cardinals is traceable to the chief personages of the Roman clergy during the first centuries of Christianity. They assisted the Pope, not only in the administration of his Roman diocese, but also in the government of the entire Catholic world. Dating from the ninth century, these first cardinals—who in all probability did not then bear that name, derived from the Latin *cardo*, a hinge—were assisted by the six suburbicarian bishops, who were forced to reside in Rome owing to dispossession from their sees.

At first the cardinals numbered only twenty-four. By the Council of Basle, 1439, and under Sixtus V, by the two Constitutions of 1568 and 1587, this number was increased to seventy. It is rare, however, that all the red hats have titularies, for vacancies oc-

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cur rapidly in the ranks of the Sacred College. Since the accession of Pius X to the Sovereign Pontificate, thirty-four cardinals or more have passed into eternity.

The cardinals are divided into three orders: the order of bishops, the order of priests and the order of deacons. Around the Pope's throne, they represent the hierarchy of the Sacrament of Order, crowned by the Sovereign Pontiff. The deans or heads of each of these three orders of cardinals reside in Rome, where they enjoy special prerogatives. For instance, during the Conclave, they assist the Cardinal Camerlengo in the provisional government of the Church. The dean of the order of bishops is at the same time dean of the whole Sacred College.

Cardinal bishops have all received episcopal consecration. The greater number of cardinal priests have also received such consecration, having been former nuncios and foreign cardinals provided with a bishopric or archbishopric in some part of the Catholic world. But there are a certain number of the plain priests in their ranks. The cardinal deacons used in reality to be only deacons; now, they are all priests. For very great Pontifical solemnities, the cardinals wear the costume proper to their degree; the cardinal bishops wear the cope; the cardinal priests, the chasuble, even when they have received episcopal consecration; and the cardinal deacons, the dalmatic.

Beyond these distinctions of liturgical and external precedence, the cardinals have equal rights, especially as electors of the Pope. They are chosen indiscrim-

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inately by the Sovereign Pontiff to fill the highest dignities at Rome or throughout the world. Their nomination belongs to the Pope alone. He announces his choice by a note written with his own hand and then proclaims it in a public consistory, after which he sends them the red biretta, and at another consistory he solemnly imposes the red hat. The Pope selects the cardinals wherever he pleases: according to custom he always picks some out from among the religious orders and some from the bishops in the Catholic world. The Council of Trent, Session XXIV, Chapter I, requires that cardinals shall, in so far as possible, be chosen among all nations. That is the rule followed; but to guard against the danger of favoring one nation more than another, the custom has been to settle the number of cardinals which each nation shall have. France, Austria and Spain usually have six; the other nations have more or less, according to circumstances and to the size of their Catholic population. At the beginning of 1912, the Sacred College contained thirty-four Italian cardinals and thirty foreign cardinals. It is, of course, necessary, for the proper government of the Church, that there should be a greater number of cardinals in Rome than elsewhere; for Rome is the seat of the sacred congregations to whom are referred all matters concerning the innumerable dioceses throughout the world.

The Pope alone has jurisdiction over the cardinals. Ordinary censure cannot affect them. The rank of Royal Princes was given them by the Congress of

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Vienna and as insignia of their dignity they wear the red cap and biretta and the red cassock for ceremonial occasions; the red hat has been their distinction since 1245, the red cappa since 1464, and the title of "Eminence" since 1630. Each cardinal bears the title of one of the churches in Rome and has jurisdiction over that church. When such a title falls vacant in Rome, the cardinal of the same order, that is bishop, priest or deacon, also residing in Rome, and coming next to the deceased in standing, has the right to choose between the title he holds and the vacant one. The oldest cardinal deacon may choose the last vacant title among the cardinal priests; and the oldest cardinal priest may likewise choose that of the last cardinal bishop. As a result, the oldest member and the president of the college of cardinals, the bishop of Ostia, is generally the oldest of all the cardinals.

The Pope summons the cardinals present in Rome to secret consistories in order to deliberate concerning important matters; or to extraordinary consistories that they may proceed to carry out certain acts or listen to allocutions, called consistorials, on important events. Among the cardinals, some are active collaborators of the Pope, by reason of their more important duties, and they are therefore more in view and better known to the general mass of Christians. These are: the cardinal secretary of state, the cardinal vicar, the cardinal grand penitentiary and the cardinal prefects of the sacred congregations.

In these days the cardinal secretary of state has a vast amount of work and responsibility. Not only

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are the relations between the Holy See and other governments his special care, but in reality, all important matters of the Curia pass through his hands, as well as the granting of Papal honors and titles and the expediting of Pontifical briefs. He is the Pope's *alter ego*, continually associated with all his interests, even when they are not in any way connected with diplomacy. This weighty dignity is borne today by His Eminence, Cardinal Merry del Val, formerly pro-secretary of the Pope and secretary of the Conclave. The secretary of state's office, erected and organized by the Constitution *Romanum decet* of June 22, 1692, especially controls the nuncios and all the other political representatives of the Holy See abroad. The apostolic nuncios are assigned to a definite territory or nunciature as the diplomatic representatives of the Pope. They have the same rank and enjoy the same privileges as other ambassadors of great nations and, in accordance with the Congress of Vienna, they are even the heads of the diplomatic corps in the respective capitals where they reside. At present there are four nunciatures of the first class—Vienna, Paris (vacant since 1904), Madrid and Lisbon; four of the second class—the Swiss (vacant since 1878), Munich, Brussels and Brazil; two internunciatures, one of Holland and Luxemburg, and one of Argentina, Uruguay, and Paraguay; and several delegations. In South and Central America there are five apostolic delegations: Chile; Colombia; Costa Rica; Ecuador, Bolivia and Peru; and San Domingo, Haiti and Venezuela.

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The Papal nuncios are generally diplomats by profession, all invested with archiepiscopal dignity, and become cardinals at the end of their nunciature. They are assisted by a prelate, who is auditor or sometimes councilor of the nunciature, and a secretary. Besides their diplomatic mission, they enjoy ecclesiastical jurisdiction, which they hold direct from the Pope, in the nation attributed to them. Thus, they can celebrate marriages and baptisms, and fulfill all other ecclesiastical functions throughout their land, in virtue of the powers given them directly by the Pope, without having to ask for authorization from the bishops of the different dioceses under their jurisdiction. At Madrid, for instance, the nuncio presides over a tribunal to which appeal can be made from the other ecclesiastical tribunals.

On important occasions, the Pope sends legates to represent him. These legates are almost always cardinals, vested with most extensive powers. They are divided into ordinary legates; *legati nati* (born legates), whose powers are attached to an archiepiscopal see (nowadays these are hardly more than honorary titles); and legates *a latere*, who exercise by deputation all the privileges which the Pope ordinarily reserves to himself.

The cardinal vicar, His Excellency Cardinal Respighi, also occupies a very important and very prominent post. He is really the Pope's vicar general for the Roman diocese, where he exercises the same functions as other bishops in their dioceses. He it is who appoints the parish priests, ordains, examines and

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approves the confessors and preachers, watches over the regular administration of sacraments and the teaching of the catechism in parishes, sees to the higher teaching of ecclesiastical sciences in the Roman seminary, supervises the religious houses and foreign priests, attends to the authenticity and preservation of holy relics, and so forth. As the diocese of Rome is the model of all dioceses throughout the world, it is easy to realize how important is the duty of the cardinal vicar. His offices for the administration of various branches of the ecclesiastical organization are very numerous and occupy a part of the vicar's palace, near St. Augustine's Church.

The cardinal grand penitentiary, Cardinal Serafino Vannutelli, has an enormous jurisdiction, for in questions of conscience it comprises the whole world, regulating all special authorizations for confessors' dispensations, absolutions in cases of extreme gravity, commutations, the solving of embarrassing matters of conscience; all rehabilitations of the inner life are referred to the Sacred Congregation of the Penitenziaria. The most absolute discretion is insisted upon and the names of persons being dealt with, are never divulged. They are merely indicated by initials or any baptismal names that may seem convenient.

Once a year, during Holy Week, a ceremony takes place in the Churches of St. Peter, St. John Lateran and St. Mary Major at Rome, which is of a nature to impress the minds of the people and to make them realize the power of forgiveness which Christ has handed down to His Church. The cardinal peniten-

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tiary, in full robes, accompanied by the prelates and secretaries composing the Congregation of the Penitentiaria, visits each of the three churches four times, and takes seat on the penitential chair, a wooden throne which may be seen at St. Peter's to the left of the Pope's altar, against a great pillar of the cupola. The people, who love this sight, crowd into that portion of the immense building. All who wish to make their confession ascend the steps to the throne, confess their sins and go away absolved.

The cardinal prefects of the various congregations are also very active collaborators of the Holy Father; but the busiest among them is most certainly the cardinal prefect of propaganda, who is at the head of all the mission-fields, with their numerous bishops. In a following chapter on Catholic missions throughout the world, the extensive powers of the cardinal prefect of propaganda will be discussed, as well as the vast amount of work he accomplishes. The other cardinal prefects or prelate secretaries of the various congregations have a special audience with the Pope at least once a week in which they report concerning the affairs of their congregations, and ask his final decision on matters of importance; there are always a good many questions to be discussed, for all religious litigations or complications throughout the world finally reach some Roman congregation for solution.

The administration of Papal finances is a matter of such importance and extent that the Pope also requires several collaborators in that department. Formerly Cardinal Mocenni, surnamed "the kind-

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hearted grumbler" and lovingly remembered by all who knew him, had charge of the Pontifical ledgers. He laughingly said on one occasion:

"Each year I buy a big ledger and on the two first pages I write 'Receipts — Expenditure.' The second page is easily filled up in advance: alms, cost of representation of the Holy See abroad, *i. e.* nuncios, delegates, etc.; alms to missions; cost of general government of the Church; grants to cardinals and members of the various congregations and Roman courts; maintenance of palaces and fees to the Vatican staff of retainers, museum keepers, Pontifical police, etc. The personal expenses of the Pope are very slight indeed; many would be surprised at their insignificance. On the 'Receipts' side, I jot down the small revenues of the various chancellors' offices and the sums accruing to the Holy See from certain livings strewn throughout the Catholic world. I then put down the principal item, 'Peter's Pence,' and after that I wait for further developments. Well, would you believe it? At the end of the year, thanks be to God, my two pages balance, and sometimes I even have a small credit balance, the result of greatest economy; for here in Rome we cut up our pennies into many fragments!"

The total amount of inevitable expenditure entailed on the Holy See does not reach six millions of francs a year.

Peter's Pence, an annual contribution paid to the Holy See by various Christian peoples, is not by any means a recent institution. It goes back to the voluntary donations which the Church sent to the Apostles and which are mentioned by St. Paul (I Corinthians, 16:1 *et seq.*). In the Middle Ages, Peter's Pence

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took the form of a definite tribute paid by England and a few of the northern nations to the Holy See—a penny from each householder holding land of certain value. In 855, King Ethelwulf, after his visit to Rome, put Wessex under the Pope's protection, in consideration of a tribute to be furnished yearly by his kingdom. At the end of the ninth century, the Moravians, and in 1041, the Polish people also, agreed to pay tribute to the Pope. In 1059, Robert Guiscard, ready to conquer the lands which later on constituted the realm of the Two Sicilies, promised the See of St. Peter a payment of 12 pence for each yoke of oxen. Successively Aragon, in 1063, the Kingdom of Kiew, in 1075, Croatia and Dalmatia, in 1076, the Countship of Montpellier, in 1085, the Countship of Barcelona, in 1091, Tuscany, in 1115, Portugal, in 1144, Sweden and Norway, about 1150, the Kingdom of Cyprus, in 1247, Scotland at the beginning of the fourteenth century, Pomerania, in 1381, the Kingdom of Malvoisia, in 1460 and at uncertain dates Bohemia, Tarragona, Provence, Hungary and Denmark accepted the obligation of sending an annual tribute to Rome.

The Holy See had special collectors to gather in these tributes. According to some authorities, the Knights Templars undertook this task. A certain chronicle of the thirteenth century quotes 81,000 crowns as the average amount representing the yearly accumulation of Peter's Pence. Between 1185 and 1188, Cardinal Albinus drew up a list of all the Papal lands. In 1192 the *Camereria Census* made a similar

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register, which has been found of late years, and which contains the names of the Pope's debtors and their dues, province by province, with the constituent title of each debt—donation, will, purchase contract, exchange contract, oath of allegiance, and so forth.

Peter's Pence as it exists has the character of the voluntary offerings of the Christians. It is entirely optional and testifies to the profound filial affection which binds the Catholics of the whole world to the Supreme Pastor whom all so tenderly call their Holy Father. This tribute dates from the political crisis of 1849 which ended in the seizure of the Pontifical States. It was the Abbé Dupanloup, later the famous Bishop of Orleans, who proposed the reestablishment of Peter's Pence.

When Napoleon I annexed the Roman States to France, he issued a decree, dated February 18, 1813, by which a revenue of two millions of francs per annum was assigned to the Pope. On July 14, 1859, Napoleon III wrote to Pius IX: "I would ask all Catholic rulers of nations to contribute to the maintenance of the Papal throne." Pius IX sternly refused such a proposal. In 1860, Napoleon III, foreseeing the speedy annexation of Umbria by Piedmont, begged the Pope to abandon his States and accept a subsidy from the Powers instead. Pius IX replied that on mounting the throne, he had sworn to preserve the rights and possessions of the Holy See intact and that though he might, perhaps, in an extreme case, accept a subsidy, it could not be in exchange for his States, but as a compensation for the ancient ca-

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nonical dues which the Holy See used to levy on the revenues of vacant sees. In May, 1862, after the annexation of Umbria and the Marches by Piedmont, Napoleon III proposed for a last time the constitution of a civil list to be paid by the Powers to the Pope. France would have contributed largely. Pius IX refused on July 25. Then Monsignor Dupanloup in France and Monsignor Mérode in Belgium immediately opened subscription lists under the title of Peter's Pence. It was on German land, however, that the institution really took official form. As early as 1860, some eminent ecclesiastics met at Vienna and determined to form the "Confraternity of St. Michael" which Pius IX approved by a brief dated March 7, 1860. Thence the association spread through Austria, Germany and Italy. To become a member of the association it was only necessary to undertake to recite certain prayers and to pay two *pfennig* each month. In most of the dioceses, the association has agents, each of whom is bound to collect payments from ten members, local directors who receive the money from these collectors, and a diocesan committee which transmits the money to Rome. In other dioceses, at Mayence, for instance, the parish priest acts as local director, with the assistance of some reliable parishioners who appoint one of their number as treasurer; the priest sends the funds to the dean, who forwards them to the bishop.

At Rome the institution has taken the shape of an archconfraternity of St. Peter, approved by two briefs signed by Pius IX and dated October 18 and

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November 4, 1860. The patron of the archconfraternity is the cardinal vicar; it is managed by a board comprising a president, a vice-president, a general treasurer, eight councilors and a vice-secretary. The board appoints collectors for each parish, and every month the collectors meet to give an account of their receipts. The general treasurers pay the funds directly to the Pope.

The Roman confraternity has power to aggregate in all parts of the world, with the bishop's consent, confraternities of the same name and object. Thus the work of Peter's Pence in Paris, is affiliated by a brief, dated June 16, 1868, to the Roman archconfraternity, and almost all dioceses in France have followed the example of Paris in this matter. In France the curés make collections once or several times a year for Peter's Pence, and send the funds to the bishop, whence they are forwarded directly to the Vatican.

A centralized organization was given to Peter's Pence in 1872 by a circular dated April 22, and signed by Cardinal Antonelli. The circular proposed that the bishops should centralize the offerings, order collections in all churches in their dioceses on certain determined days, and then carry the offerings to Rome every three years on the occasion of their visits *ad limina*. They are requested not to send the money through the post or banks. When the bishop is unable to take it to Rome himself, he should entrust it to some ecclesiastic for safe transport.

The Pontifical finances, with their example of regu-

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larity, strict economy and real balance between receipts and expenditure—a lesson to many national budgets—have often been unjustly criticised and derided by anti-religious malevolence. Catholics are, however, impervious to such attacks. These criticisms are not confined to our own times alone. In 1520 a French edition of the “*Livre des Taxes*,” collected by the Holy See, appeared in Paris and was even reproduced in a *Tractatus Universi juris* dedicated to Gregory XIII in 1583. But the book was placed on the Index in 1570 and in 1590, and Clement VIII gave the reasons for this in 1596: “Because,” said he, “the subject has been misrepresented by heretics.” The Church’s enemies have ever made use of similar weapons.

In the following chapter we shall deal with the organization and administration of the Roman congregations, tribunals and Pontifical offices; we shall thus have afforded our readers a true and complete description of the organs of the government of the Catholic world, centered in Rome, under the general name of the Holy See.

CHAPTER IV

THE ROMAN CURIA

The Reorganization of the Curia by Pius X—The Office System of the Curia—The Pontifical Ministerial Departments or Sacred Congregations—The Ecclesiastical Tribunals—The Bureaus.

BEFORE the Pontificate of Sixtus V, 1585-1590, the consistory, a reunion of the whole body of cardinals presided over by the Pope, was the only organized tribunal of the Sovereign Pontiff, which, consequently, had to consider the whole enormous mass of suits and disputes referred to the Holy See. It is probable that this consistory was the continuation of the ancient *Presbyterium*, or college of priests and deacons, who, from the early days of the Church, surrounded the Roman Pontiff. On January 22, 1587, Sixtus V issued the Bull *Immensa*, establishing or reorganizing fifteen distinct congregations, with a view to simplifying and expediting Church procedure. Though it is true that some of these congregations disappeared with time, and others have been created to meet new needs, the organization of the Roman Curia, or Pontifical administration, has continued down to the present day substantially as planned by this great Pope. Yet the fabric had become very

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imperfect in many details, and numerous complaints of its defects were made by the bishops to Popes Leo XIII and Pius X. It was evident that some of the congregations had lost their *raison d'être*, while others were over-charged with work. The jurisdiction of each congregation was not clearly established, so that the same case might be judged by several of them. What concerned the judiciary power of the Church was not always separated from what concerned the legislative power. It was this state of things which led Pius X in an endeavor to remedy conditions, to issue on June 27, 1908, the Constitution *Sapienti consilio*, a bull followed by several regulations, some of which were issued on the same date and others on September 29 of the same year.

To give the reader a clear idea of the meaning and extent of this voluminous bull, the text of this chapter has been almost wholly based either on its exact words or on a general *résumé* of its various articles. The document opens with an enumeration of the reasons which led His Holiness to undertake this complete reform of the Roman Curia, and it then continues in these words:

“Therefore, after consulting several cardinals, we have decided and decreed that, outside of the ordinary sacred consistories, the only congregations, tribunals and bureaus to which can be referred the business of the Universal Church, are those prescribed by the present constitution, and that their number, order and competence are defined and established by the articles of this bull.”

His Holiness then enumerates thirteen congrega-

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tions, three ecclesiastical tribunals and six bureaus, to which are added several special commissions.

The thirteen congregations are as follows:

I, The Holy Office; II, The Consistory; III, The Sacraments; IV, The Council; V, The Congregation of Religious; VI, Propaganda; VII, The Index; VIII, Rites; IX, The Ceremonial; X, Extraordinary Ecclesiastical Affairs; XI, Studies; XII, The Congregation of Loreto; XIII, The Congregation of the Fabric of St. Peter's.

The tribunals are:

I, The Sacred Penitentiaria; II, The Sacred Roman Rota; III, The Apostolic Signatura.

The bureaus are:

I, The Apostolic Chancery; II, The Apostolic Dataria; III, The Apostolic Camera; IV, The Secretariate of State; V, The Secretariate of Briefs to Princes; VI, The Secretariate of Latin Letters.

Cardinalitial commissions are either connected with the congregations or under the direct authority of the Sovereign Pontiff. They are enumerated further on in this chapter.

Before taking up for brief consideration each one of these congregations, we must first give the rules laid down by Pius X which govern their clerks and employés, and are characterized by so much wisdom, justice and consideration that they might serve as models for the governmental departments of any nation in the world. They form a veritable body of functionary statutes.

His Holiness first lays down some general princi-

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ples. Thus, one and the same person may not fill several posts at one and the same time, "so that he who wishes to enter a new post must resign from the old one." Near relatives may not be employed in the same *dicasteria*, that is, in the bureau of an office devoted to the same class of affairs. The promotion of clerks of the lower offices is based on the law of seniority in the Papal service. This rule is not observed, however, in appointments to the higher posts. Before entering upon their duties, both classes of clerks must take an oath in the presence of the prelate who presides over their bureau "to faithfully perform their duty, not to accept gifts even if spontaneously offered, and to observe professional secrecy." To this oath, common to all clerks, is added another for candidates for the higher posts. Some of the other rules may be given.

Office hours are from 9:30 A. M. to 12:30 P. M., every day except Sundays and holidays. During these hours, every clerk is expected to be at his desk, to arrive on time and not to leave before time, except in the case of those who are authorized to do their work at home. However, superiors may grant a clerk one or two days' vacation each month, provided this does not interfere with the work of the office. Likewise, every year or every two years, clerks are granted a few days, but never more than a week, for spiritual purposes. If illness or any other cause prevents a clerk from appearing at the office, he must inform his superior. Except in the case of higher officials and those whose duty makes it necessary, no

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clerk may receive a visitor during office hours. No clerk is permitted to perform the work of another, to be replaced by or to replace another, except by direction of a superior. Dispatch and care in the transaction of business must be the rule of the offices. When there is a press of business, the hours given above may be lengthened and should be properly remunerated. Superiors will call the attention of the Sovereign Pontiff to the names of those clerks who distinguish themselves by their intelligence, their application and ability in the business of the office, and by their general good conduct. No clerk may act as an agent or advocate in any affair which comes up in his own or another bureau, except in the single case of an affair of canonization, when the interests of the future saint may be defended by any clerk who is not employed by the Sacred Congregation of Sacred Rites. A delinquent clerk may be suspended or discharged, according to the nature of his fault. The accused may present his defense in writing. Suspension or discharge from office must be approved by His Holiness. Aged public servants are properly cared for.

The rules governing solicitors or agents are not less notable. These persons are the recognized intermediaries for all affairs which come before the congregations, tribunals, or bureaus at Rome and which have been confided to them by bishops or the faithful in all parts of the world—for every Catholic, let it be stated, has the right to appeal to the Holy See. But these solicitors are not allowed to send out circulars

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offering favorable conditions or to ask too much for their services. A rate of payment has been fixed by the Holy See, and any violation of it is severely punished. If the appellant, whether a private person or a worthy institution or association, be poor, his expenses will be reduced one-half, or even no charge will be made, and he will be expected to pay only the actual cost of his affair. These facts are a sufficient reply to the charges of the enemies of the Church who often dwell on "the rapacity of Rome," and who sometimes insinuate that by the use of money one may obtain all that one wants.

The Roman congregations are composed of cardinals appointed by the Holy Father. One of them is called the prefect of the Pope, and his duty consists in seeing that the cases are properly prepared for the consideration of the congregation and are properly decided. In this work he is aided by an ecclesiastical secretary of the congregation, whose important work is generally compensated at the end of a certain number of years by an appointment to a cardinalate. Besides these officials, the congregations are provided with a number of "consultants" (bishops, prelates or religious), clerks and employés, who are divided into two categories, superiors and inferiors. The consultants and superior clerks, separately, examine the cases laid before the congregation, and then meet in a *congresso*, which is presided over by the prelate secretary, where they examine, together, the cases, which, after these preliminary examinations, are laid before the cardinals united in a body.

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We will now take up in turn each one of the congregations, give some little account of their origin and purpose, and then describe more in detail their administration as affected by the constitution of Pius X.

I. *The Holy Office.* This congregation has existed in its present form only since the 16th century. But in the Middle Ages, Innocent III, 1198-1216, had already established at Rome an Inquisitorial Tribunal, whose purpose was to suppress the Albigensian heresy and other innovations from the south of France. In 1251, Innocent IV confided the direction of this tribunal to the Dominican Friars. The *Sapienti* of Pius X contains, as we have already said, the latest regulations concerning this congregation. Thus, we are informed that its meetings are held under the presidency of the Holy Father himself and that its duties are "to safeguard doctrine in its relation to faith and customs." Consequently, this congregation alone judges cases of heresy and other offenses which offer a suspicion of heresy. To it is referred also the whole question of indulgences, "both doctrinally and practically." Although a special congregation concerning the discipline of the sacraments is established by this Constitution *Sapienti*, yet the Holy Office "reserves to itself the full and entire right to take cognizance, besides, of doctrinal questions relating to marriage and of the privilege known as 'the Pauline Privilege,' as well as of impediments to marriage because of disparity of religion and mixed religions."

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The Pauline Privilege is also called "the Apostolic case," because it was promulgated by St. Paul in the First Epistle to the Corinthians, 7:12-15,¹ and concerns the marriage of infidels. If one of the contracting parties is converted to the true faith and the other refuses to live with the one who has become a Christian, or vexes him or her, endeavors to force him or her, as the case may be, to renounce the faith, or speaks ill of religion—for any of these causes the marriage can be annulled.

The decrees of the Holy Office are always submitted to the Pope for his approval, and if he approves of them in particular, *in forma specifica*, they are no longer the acts of the Holy Office, but become an act of Papal authority, the whole judicial responsibility of which is assumed by the Sovereign Pontiff; it is a law of the Pope himself.

II. *The Consistory.* Formerly, the oldest cardinal was prefect of this congregation; but for a century, the Pope himself has assumed this post and still continues to hold it. This has always been a very important congregation. Pius X divides it into two distinct sections; the first prepares the matter which

¹ "If any brother hath a wife that believeth not, and she consent to dwell with him, let him not put her away.

"And if any woman hath a husband that believeth not, and he consent to dwell with her, let her not put away her husband.

"For the unbelieving husband is sanctified by the believing wife; and the unbelieving wife is sanctified by the believing husband; otherwise your children should be unclean; but now they are holy.

"But if the unbeliever depart, let him depart. For a brother or sister is not under servitude in such cases. But God hath called us in peace."

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is to be treated in consistory and designates, in those countries which are not under the authority of the Congregation of Propaganda, new dioceses and chapters, both cathedraic and collegiate. This congregation may, further, divide when necessary dioceses already established; elect bishops, apostolic administrators, and the coadjutors and auxiliaries of the bishops; prescribe canonical inquiries concerning the candidates for these posts and weigh the results of these inquiries. But if all these various powers are to be exercised in countries lying outside of Italy, these duties are transferred to the Secretaryship of State, which will be described further on in this chapter.

The second section of this congregation has to do with everything pertaining to the administration of all those dioceses not under the authority of the Congregation of the Propaganda. It will see to the faithful accomplishment of duty by the ordinaries, will examine the written reports of the bishops concerning the condition of their dioceses, will prescribe apostolic visits, will order any measures judged necessary and opportune, and, finally, will have the general management of the business and intellectual side of the seminaries.

This congregation settles any conflict of powers which may arise between different congregations. Some of its recent decisions may be given as examples of its work. Thus, on November 12, 1908, it decreed that the Colleges of North America, Ireland and Scotland, established at Rome, should be subject to

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the direction of the Consistorial Congregation; on January 27, 1909, that the bishops residing within a radius of one hundred miles of Rome should be invited to the ceremonies attending the canonization of Blessed Clemens Hofbauer and of Blessed Joseph Oriol, celebrated at Rome on Ascension Day of that year, and prescribed the vestments of the bishops at these ceremonies; on March 16, 1909, it decreed that the Pope should elevate the parochial church of Jatiba, formerly Setablis, of the Diocese of Valencia, Spain, to a collegiate church, with a certain number of canons presided over by an abbot, this being done to honor the memory of Popes Calixtus III, 1455-1458, and Alexander VI, 1492-1503, who were baptized in this edifice, and, as the decree reads, "in memory of its glorious past"; on June 22, 1909, that to the episcopal title of Bayonne, France, might be added that of the suppressed bishoprics of Lascar and Oléron, though the Bishop of Bayonne may not, at the same time, assume the title of First Baron of Béarn, which title belongs to the Navails family; on July 7, 1909, that the Bishop of Adria should reside thenceforth at Rovigo and transfer his episcopal Curia thither, but must keep the title of Bishop of Adria, and celebrate High Mass on grand occasions "in his cathedral there"; on July 20, 1909, that, in order to facilitate the religious services of the region, the parish of St. Eusebius, Stamford, Canada, be united to that of St. Callixtus, Somerset; and on July 28, 1909, that the pensioning age of Auditors of the Rota be fixed at seventy-five.

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III. *The Discipline of the Sacraments.* This new congregation is composed of nine cardinals, one of whom is given the title of prefect. The prelate secretary has under him three assistant secretaries, who direct three distinct bureaus charged with the business of the congregation. The first of these bureaus attends to all matters concerning impediments to marriage; the second, all other questions concerning marriage; and the third, everything concerning discipline outside of marriage. The Constitution *Sapienti consilio* goes into these matters in considerable detail and in an interesting manner. Thus, we are informed that "to this congregation is confided all legislation relative to the discipline of the seven sacraments, without prejudice, however, to the rights of the Congregation of the Holy Office," as given above, "or those of the Congregation of Rites, in so far as concerns the making, administration and reception of the sacraments." The constitution then goes on to say that to this same congregation is assigned everything which, up to the present, other congregations, tribunals and bureaus had been in the habit of considering as their own, concerning both matrimonial discipline, such as dispensations from civil tribunals, the *Sanatio in radice*, revalidation, dispensations relative to non-consummated marriages, the separation of married persons, the legitimization of children; and everything concerning the discipline of the other sacraments, such as dispensations accorded to candidates for holy order (saving, however, the rights of the congregation which has to do with the affairs of reli-

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gious persons), the regulation of what concerns their ordination, dispensations relative to the place, time and conditions of the Eucharist, the celebration of the Holy Sacrifice, the reservation of the Blessed Sacrament, and everything else of this nature. Without infringing on the prerogatives of the Holy Office, this congregation also treats all questions concerning the validity of a marriage or of holy orders, and everything relating to the discipline of the sacraments. But if there are cases which the congregation thinks would best be treated by judicial procedure, these are handed over to the Tribunal of the Sacred Roman Rota.

This congregation, as is also the case with all those mentioned hereafter in this chapter, is presided over by a cardinal prefect, aided by a secretary and other necessary officials. The members of the congregation are all cardinals appointed to these duties by the Sovereign Pontiff. The duties of the prefect are thus enumerated by the constitution of Pius X—to grant the following permissions: to preserve the Blessed Sacrament in those churches and chapels which are not so authorized by common law; to celebrate Holy Mass in private chapels with care that decorum reigns in such chapels; to celebrate Mass in these chapels on Maundy Thursday and the three Masses of Christmas at midnight accompanied by the distribution of the Holy Eucharist; to erect altars for celebration in the open air; to regulate celebration before sunrise or in the afternoon; to wear a calotte or wig during the celebration of the holy mysteries or

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in distributing the Holy Eucharist; to a blind or almost blind priest the right to celebrate the Votive Mass of the Holy Virgin; to celebrate the Holy Sacrifice on ship-board; to consecrate a bishop on other days than those established by the Roman Pontifical; to confer holy orders *extra tempora*, that is, on other than the usual dates; to exempt the faithful and religious congregations, whenever it is considered necessary, from the Eucharistic fast.

IV. *The Council.* The Council of Trent in its twenty-fifth session asked the Holy Father to provide a means of clearing up the difficulties and doubts born of the interpretation and the application of the decisions of the Council. Hence, on August 2, 1564, in the Bull *Alias nos*, Pius IV charged a commission of eight cardinals with the execution of the decrees of the Council and reserved for himself the interpretation of the text of these laws. Pius V and Gregory XIII enlarged the powers of the new congregation, but it solved only the more simple cases of interpretation, leaving the more difficult ones to the Pope himself. Sixtus V, in his Bull *Immensa*, charged the congregation with the interpretation of the disciplinary decrees of the Council, reserving for himself the interpretation of the dogmatic chapters. Since then, the Congregation of the Holy Council has become a sort of arbiter of all ecclesiastic discipline. The Constitution *Sapienti* enumerates the present functions and powers of the Congregation of the Council. In the first place, to it is confided affairs relating to the general discipline of the secular clergy

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and of Christian peoples. Under its authority come questions of fasting, tithes, the observance of festivals, the rules concerning vicars and canons, pious associations and unions, pious bequests, charitable societies, the honoraria of the Mass, benefices, clerkships, ecclesiastical property, pecuniary matters, diocesan taxes, clerical immunity, modification of the conditions required for obtaining a benefice where the granting thereof belongs to the ordinary, and the holding and revising the work of councils, episcopal assemblies and conferences.

This congregation is also a competent and legitimate tribunal for the examination and decision of all cases relating to the affairs which come under its supervision, when it judges best to treat them in a disciplinary manner, or, to employ the regular term, *in linea disciplinari*. Cases of another nature are referred to the Holy Roman Rota.

V. *The Congregation of Religious*. Sixtus V made this congregation distinct from that which attended to the affairs of the bishops. But in 1601, Clement VIII united these two congregations in a single one, which he called the Congregation of Bishops and Regulars. Its jurisdiction was immense, as it had to treat matters of episcopal administration in all the dioceses, differences between the bishops and the religious or between different religious houses, and also all the affairs of religious persons. Pius X separated the Congregation of Regulars from all the others and fixed in these terms its jurisdiction and its powers:

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"This congregation has a unique jurisdiction over all that concerns religious persons of both sexes who take vows, either solemn or simple; those who, though they may not have taken vows, nevertheless live in common like religious; and the secular Third Orders. The congregation exercises authority whether the matter interests the religious alone or in relation with others. Consequently, this congregation regulates all questions which arise either between the bishops and religious of the two sexes or between the religious persons themselves. It is a tribunal competent in all cases of a disciplinary nature, whether the religious be plaintiff or defendant. Other cases, except those which concern the Holy Office, are referred to the Holy Roman Rota. This congregation may also accord dispensations to religious subject to the common law."

The following are specimen decrees issued by this congregation:

January 19, 1909. The Decree *Perpensis*, issued by Leo XIII on May 3, 1902, extends to all convents of women the very wise rules imposed on all men's religious orders by the Decree *Neminem latet* of March 19, 1857, concerning the final admission of a female candidate to a religious institution. According to these decrees, a full year of novitiate is necessary, followed by three years of the simple vows, before permission is given to take the solemn vows; and also before vows are actually taken, the bishop should question the Sisters and make himself sure of their real wishes in the matter, and that they are perfectly free in their choice. This is called the canonical examination. The Sacred Congregation was asked whether it was necessary to repeat this canonical

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examination before the second profession when the solemn vows are taken; after laying the matter before the Holy Father himself, the congregation replied in the affirmative.

July 30, 1909. The congregation prescribes these rules concerning debts and pecuniary obligations assumed by religious families: No local or provincial house, or mother-house may go into serious debt without the informal authorization of its council and the approval of its superior council. Serious indebtedness means a sum ranging from one hundred to two hundred dollars for a local house, and two hundred to one thousand for a provincial house, and from one to two thousand dollars for a mother chapter. If greater indebtedness than this is to be incurred, over and above the consent of the superior council of the institution, the express permission of the Holy See must also be obtained. A new foundation cannot be begun unless there is in bank enough money to complete it. Funds given for Masses may not be employed for this purpose, unless all the required Masses have been celebrated. The dowry of a religious must be kept intact so long as the Sister lives. For the alienation of even a single dowry, the permission of the Holy See must be obtained.

September 7, 1909. Religious destined for the priesthood should be versed not only in theology, philosophy and Latin, but should also have completed courses in primary work and the humanities as taught in the well-organized seminaries of their country. The superiors should give them, before ordination,

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certificates for all these studies, stating the time they have devoted to them, the schools which they have attended and the marks received at their examinations.

VI. *Propaganda*. Propaganda has jurisdiction over the greater part of the world; that is to say, all the mission countries, or, in other words, all those regions where an ecclesiastical hierarchy is not yet regularly organized. Consequently, it has authority over all Asia, except the Bishopric of Goa (the Portuguese possessions in India); all Africa, except Algeria and the Dioceses of Carthage and Angola; all Oceanica, except the Philippines; a part of South America, Central America, several islands of the Antilles, Mexico and Alaska. In Europe, it has under its care the Catholic dioceses of Russia, the Balkan States, a part of Germany, Gibraltar and parts of Switzerland.

Since its foundation by Gregory XV, by the Bull *Inscrutabili divina providentia*, June 22, 1622, the Propaganda has carried on all its work gratuitously and even provided funds for poor missions. In order that it may be in a position to meet all these expenses, the Popes and cardinals have vied with one another to provide money for it. The congregation was nearly ruined by the French occupation of Rome at the end of the eighteenth century. But during the nineteenth century, the congregation nearly rebuilt its fortunes, thanks to the aid of Catholic Christianity at large and especially to the organization known as the Propaganda of the Faith, created at Lyons in 1822, and that of the Holy Infancy, established in

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Paris in 1843. But in 1884, the Italian government threatened its existence.

The law passed on June 18, 1873, by the Italian Parliament, required the ecclesiastical organizations of Rome to convert their real estate into Italian state bonds, and in 1880, the Italian government advertised for sale all the property of Propaganda. The congregation protested, declaring that this property, by the nature of its origin and the objects for which its revenues were to be employed, belonged to Christianity. A law suit followed, which was finally lost by the congregation in January, 1884. Then it was that Signor Ruggero Bonghi, the author of "The Law of Guarantees," which confirmed the Pope in the rights and prerogatives of sovereignty, et cetera, with a loyalty and a clearness of vision, alas, too late, wrote: "In paralyzing and retarding the activity of Propaganda, harm is done to humanity, civilization and Italy." Thereupon, protests poured in from all parts of the world. These were bound together in two large volumes and laid before the Italian government, which, however, paid no attention to this disapproval of its course by the Christian world. But the persecution of the government did not stop here. No gift or legacy can be made to Propaganda without the authorization of the Italian government, and when this permission is given, the money must be paid into the Royal Treasury and converted into state bonds.

Thus, in order to have free control of these funds received from the Catholics of the world, and to escape Italian supervision, the Propaganda has established

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twenty-three proxies outside of Italy. The Papal nuncios, the bishops and the vicars apostolic centralize in their hands all the gifts and legacies intended for the congregation. There are eleven of these agencies in Europe, three in Asia, one in Africa, seven in America and one in Australia. The income of Propaganda is now estimated to be about \$120,000 a year, a very small sum when we bear in mind all the expenses of this congregation. For instance, its Urban College at Rome, where young ecclesiastics are educated for mission work, alone costs some \$34,000. The missions of the Oriental Rite are also a heavy charge for Propaganda. It furnishes those countries the priests they need, pays their expenses to and from Rome, provides for their sojourn in Rome while they are studying, and in addition furnishes them with money for charitable purposes. This special and general work absorbs each year more than the income of Propaganda.

In order to expedite the business of Propaganda, the congregation is divided into two principal sections, one having to do with the countries of the Latin Rite and the other with those of the Oriental Rite. The recent constitution fixes in these terms the powers of Propaganda:

“The jurisdiction of this Sacred Congregation is limited to those countries where, the Sacred Hierarchy not having been established, the mission state continues. But in the case of several countries provided with a hierarchy where the new organization is only at its beginning, Propaganda still has control. But the following regions are henceforth

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withdrawn from the authority of Propaganda and subjected to the common law of the Church: in Europe, the ecclesiastical provinces of England, Scotland, Ireland, Holland and the Diocese of Luxemburg; in America, the ecclesiastical provinces of Canada, Newfoundland, and the United States. Henceforth, the affairs of these regions are to be distributed among the other congregations, according to the nature of such affairs."

The constitution then goes on to settle many details of the relations of this congregation with the other congregations.

VII. *The Index*. From the very beginning of its existence, the Church condemned the writings of the heresiarchs and all bad books. But the invention of printing having multiplied the evil effects of bad books, the situation called for still greater attention of the Sovereign Pontiff in this direction. So, in order to protect the faithful from these evil publications, several catalogues or indexes of these publications were drawn up since the appearance of the first one prepared by the Holy Office in 1557 under orders of Paul IV. The constitution of Leo XIII, *Officiorum de numero*, January 25, 1897, established the rules which reformed the code of penalties of the Index and the *modus operandi* of the condemnation of books. Greater powers are now given to the bishops in this matter. On September 27, 1900, the new catalogue of prohibited books was promulgated at Rome by the Brief *Romani pontifices*. These are the words of His Holiness Pius X, defining the duties of the present Congregation of the Index:

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"Henceforth, this congregation will examine with care all the denounced books to which its attention has been called; it will, if possible, proscribe them; it will grant dispensations in this connection; it will take the initiative in the attempt to find the best way to discover all kinds of publications likely to deserve condemnation; it will remind the ordinaries of their important duty to proceed with vigor against all dangerous writings and to denounce them to the Holy See in accordance with the constitution of January 25, 1907, given above. As the chief aim of the interdiction of books is the defense of Catholic Faith, which is the reason for the existence of the Congregation of the Holy Office, we decree that in future, as regards everything pertaining to the prohibition of evil books, and for that alone, there be consultation between the cardinals and other officials of the two congregations, and, furthermore, that all parties act with secrecy in these matters."

VIII. *Rites.* As the rites and the ceremonies of the Church reflect its dogma and its faith, it is very essential that they be watched over and be brought into unity in so far as possible, just as faith is one in the Church.

The Constitution *Sapienti* thus enumerates the powers of the Congregation of Sacred Rites:

"The Sacred Congregation examines and regulates everything closely associated with the sacred rites and ceremonies of the Latin Church, but is not concerned about those things which only indirectly affect the rites, such as, for example, the rules governing precedence, etc. Its care is chiefly to see that the sacred rites and ceremonies are faithfully observed in the celebration of the Holy Sacrifice, the administration of the sacraments, and the celebration of divine service,—

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in a word, in everything concerning worship in the Latin Church. It may, further, accord necessary dispensations, grant honorary tokens or privileges, whether personal and temporary, or local and perpetual, which are connected with the sacred rites and ceremonies, and it will have a care that no abuses enter into this matter. And finally, it should occupy itself with everything which in any way whatsoever concerns the beatification and the canonization of saints, and everything which concerns sacred relics."

In order to bring about unity in the music of church ceremonies, Pius X ordered that the Vatican Printing Office bring out an official edition of the liturgical books, that is, of the Gradual for Mass and the Vesperall for the canonical hours. Publishers in all parts of the world will follow, in their edition of these liturgical books, the Vatican edition, both as regards text and music.

The beatification and canonization of saints imposes great labor on the Congregation of Sacred Rites. Its prudent deliberation in this important matter is proverbial. It will be found interesting to give briefly the slow stages through which an act of canonization has to go before the glorious end is reached. In the first place, the person proposed for canonization is most closely scrutinized in every particular. The Church has confided this grave task to a prelate, who throughout the whole examination acts the part of the "Devil's Advocate," or the "Promoter of the Faith." The whole proceeding is conducted in judicial form, with the aid of learned men. In the second place, a strict inquiry is instituted by the ordi-

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nary in the country where the candidate died, and all the papers bearing on this inquiry are sent to Rome and verified by the Congregation of Sacred Rites. If this examination is favorable, the demand is recognized and the candidate is accorded the title of Venerable. Then the first formal process begins. The question for decision is: Whether the Venerable has ever been an object of public veneration; if so, this alone would suffice to check the whole affair. This step is called the process of *non cultu*, and is immediately followed by the process concerning the candidate's general reputation for holiness. Then comes the more solemn and formal process concerning the Venerable's heroic exercise of the private virtues, followed by the first "ante-preparatory" congregation in the presence of the cardinal ponent, or advocate, who supports the candidate's claim; then the congregation called "preparatory," when the consulters, a body of officials connected with the congregation, explain their votes in the presence of the cardinals; and finally, the general congregation, with the Pope presiding, when the cardinals, as well as the consulters, declare their votes. A month later, the Sovereign Pontiff himself makes known his opinion. But this is not the end of the case.

A fourth process is now begun, the most thorough of all, in which the question of the nature and value of the miracles performed by the Venerable is examined, who, in order to be beatified, must have performed at least two well-authenticated ones. This all-important question is weighed at three meetings of

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the body of cardinals—at the ante-preparatory, the preparatory, and the general *coram sanctissimo*, which takes place in the presence of the Holy Father. If the Pope again favors the candidate, a plenary congregation is again held in his presence, when for the last time the question is asked whether it is perfectly safe to proceed to the beatification of the Venerable. This is called the *de tuto* congregation, when, a month later, the Pope, who has not pronounced his final opinion, approves the measure, and the ceremony of beatification follows. But in order to secure canonization, two more miracles must be proved, which are again examined as before by the Congregation of Rites in a new series of meetings, ante-preparatory, preparatory and general, closing with a *de tuto*. But before the canonization takes place, two consistories must be held in which in the intervals between the ceremonies, an advocate pleads the cause of the proposed saint, and the bishops present at Rome for the second consistory give their *placet*. Then, and only then, is it that the Holy Father himself solemnly inscribes the Blessed in the catalogue of saints.

At the time of the beatification of Joan of Arc, there was considerable comment à propos of the required miracles. It should be stated in this connection that the Church is very severe in the matter of miracles: They must be unquestionable. There are seven conditions which must be fulfilled: 1. The disease, in the case of a miracle performed on a sick person, must be grave, inveterate, incurable, or at least difficult to cure by means of remedies, and then only after

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a long lapse of time. 2. The disease should not have reached its decline so that the cure cannot be attributed to natural development. 3. No remedies must have been previously administered, or if any have been administered, it must be proved by time and circumstances that these remedies had no influence on the cure. 4. The cure must be sudden; the signs of the illness must not diminish with time and by degrees, as in a natural sickness. 5. The cure must be entire and complete. 6. It must not result from a crisis or a sudden change which could of itself produce the result. 7. The cure must be permanent, and there must be no return of the disease. These requirements show the prudence and rigor which the Church displays in its effort to authenticate miraculous cures.

We may add that the impressive ceremonies attending beatification and canonization are held in St. Peter's, which is magnificently decorated on such occasions. It should be noted, by the way, that the Catholic Church alone dares canonize saints and say to the world: "See, these are the best of my children, whom I place on the high altar, that you may admire them and borrow from their beautiful lives what is lacking in your own; for as they have lived in accordance with the principles and the faith of Catholic morality, they are worthy to be your models."

IX. *Ceremonies.* This Sacred Congregation, says the Constitution *Sapienti*, "continues to enjoy the rights which have always belonged to it, that is, to regulate the ceremonies which should be observed in

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the Pontifical chapel and court, as well as in the sacred functions which the cardinals perform outside of the Pontifical chapel; and to settle questions of precedence either among the cardinals or among the ambassadors from foreign nations to the Holy See."

X. *Extraordinary Ecclesiastical Affairs.* The scope of this body is thus defined in Pius X's constitution: "It has to do only with matters which the Sovereign Pontiff refers to its examination through the cardinal secretary of state; especially with the most important diplomatic problems between the Vatican and the governments of the world."

XI. *Studies.* "To this congregation is confided the organization of the curricula in the Catholic universities and schools of all grades. It examines and approves or rejects, as the case may be, all proposals for the foundation of new institutions, and confers the right to grant degrees, which it may itself grant in the case of remarkable personages."

XII. *The Congregation of Loreto.* This congregation has in its care the famous sanctuary of Our Lady of Loreto near Ancona, Italy. Its business is transacted by the Congregation of the Council, and its prefect is that of the council. Its former extensive jurisdiction over the Holy House of Loreto and its property has been much restricted so that it is now chiefly concerned with the restoration of the basilica, and the supervision of pilgrimages to the shrine.

XIII. *The Congregation of the Fabric of St. Peter's.* This congregation originated with the plan of Julius II for building the new basilica of St. Peter's

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with Bramante as architect; and a special congregation under this title was formed by Clement VIII to carry on the great work. The new constitution of Pius X provides that its administration shall consist only in the care of the property and the maintenance of the basilica.

The constitution of Pius X also, as we have already said, established three tribunals of the Curia:

I. *The Sacred Penitentiaria.* The jurisdiction of this sacred tribunal has been limited to jurisdiction in internal matters only. Dispensations from matrimonial impediments in relation to external jurisdiction have been confided to the Congregation of the Sacraments. But this tribunal accords absolutions, dispensations, commutations, validations in matters of impediments and condonations, and also examines and decides cases of conscience. For instance, a decree of this tribunal, issued on January 16, 1909, granted ample powers to the bishops of France to deal with the numerous cases of conscience occasioned by the sale of ecclesiastical lands in connection with the recent separation laws.

II. *The Sacred Roman Rota.* The Tribunal of the Rota is very ancient. In order to lighten the labors of the consistories, the Popes, long before the creation of the congregations, entrusted some of the cases which were laid before them to chaplains occupying a rank in the Roman Curia immediately after cardinals. These cases were examined and when ready for consideration were laid before the Pope, who passed judgment. Thus was established

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a tribunal or court, which, to distinguish it from that of the cardinals, was called the Rota, probably from the round table (*rota*) at which the judges sat. The Tribunal of the Rota, especially during the sojourn of the Popes at Avignon, 1309-1377, played the important part of a court of justice, several of whose decisions, inserted in the "Corpus Juris," have the force of law. It is generally admitted that, accompanied in all cases by the reasons which caused the decisions to be made, they form one of the richest treasures of jurisprudence which exist. Pius X refers to it as having been "loaded with praise in the past" (*anteactis temporibus omni laude cumulatum*), and several Popes—Sixtus IV, Clement X and Alexander VIII—call it "The Supreme Court of the Christian World." It has also been surnamed "The Refuge of Justice," and recourse is had to it from all parts of Christendom. Thence, doubtless, comes the usage of selecting its judges from the different Christian nations.

Little by little, the Roman congregations have found themselves charged with the cases which used to be examined by the Tribunal of the Rota, while to the latter were left matters pertaining to the old Pontifical States. But as these States ceased to exist in 1870, the once busy tribunal was left with almost nothing to do. But the Constitution *Sapienti* has restored this venerable body to a part at least of its old activity. "Basing our action on that of our predecessors, Sixtus V, Innocent XII and Pius VI, we order and ordain that all contentious matters, both

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civil and criminal, which call for judicial action, with witnesses, testimony, et cetera, be referred to the Tribunal of the Rota"; and in the appendix of this constitution is a special law which regulates the reorganization of the Rota. "The Sacred Roman Rota is composed of ten prelates, called auditors, chosen by the Roman Pontiff. They must be priests and of mature age, doctors of at least theology and canon law, notable for the dignity of their lives, their prudence and their juridical knowledge. At the age of seventy-five, they become *emeriti* and cease to be active judges. The body is presided over by a dean, who is only the first among equals. Auditors who violate secrecy or who, through culpable negligence or deceit, cause injury to the contesting parties, are required to make good this damage; and they may be punished either on the demand of the injured party, or by the Apostolic Signatura (which is described below), the sentence being confirmed by His Holiness." All the officers connected with this tribunal are also subjected to a similar severe control. "The Sacred Rota dispenses justice in two ways—either three judges sitting in turn, or the whole tribunal sitting. The opposing parties may appear in person to defend their cause before the tribunal." These various stipulations give evidence of the ardent desire of the Church that its justice be above reproach, as it really is.

III. *The Apostolic Signatura*. This was formerly a supreme court made up of voting prelates and referendary prelates, both named by the Pope; and

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was divided into two chambers, the Papal Signature of Justice and the Papal Signature of Pardons. The first was a real tribunal; the second, more like a commission which gave its opinion on pardons and favors to be conceded by the Pope. Since 1870, it has had very little to do, but remains a very distinguished body, being composed exclusively of cardinals. Its jurisdiction remains the same today as in the past, that is to say, it still forms a court of appeal from the Tribunal of the Rota, in grave cases specified in the recent constitution.

In the important reforms of the Roman Curia as described in the Constitution *Sapienti*, Pius X has scarcely touched the bureaus or offices charged with expediting the affairs of the congregations and the tribunals. He has done little else than simplify the formalities, some of which were very antiquated, as, for instance, the special form of writing employed for the bulls, which necessitated a transcription into modern style. But these modifications enable the six bureaus to transact their business much more promptly than formerly.

I. *The Apostolic Chancery.* The chancery, which prepares and sends out the most important Pontifical documents, is a very ancient institution of the Church. It occupies itself especially with the Papal bulls. It may be explained, by the way, that the word *bull* comes from the lead seal, *bullæ*, in Latin, attached to the thick parchment on which the document is written. This seal displays the heads of St. Peter and St. Paul, separated by a Latin cross. The direction of this

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office is in charge of a cardinal named the chancellor, who, in accordance with a very ancient custom, acts as notary or proctor in the Sacred Consistories. The Palace of the Chancery, built by the distinguished Italian architect Bernini (1598-1680), is one of the finest in Rome and is connected with the beautiful Church of San Lorenzo in Damaso.

II. *The Apostolic Dataria.* The *Dataria* or *Datary* is especially the organ for the distribution of indulgences, or—the term is still used—“a tribunal of pardons.” It acts sometimes as a “tribunal of justice” to settle difficulties arising from the granting of these indulgences. In early times, its sentences, considered as coming from the Pope himself, were without appeal. It was instituted in the thirteenth century, under Honorius III, and then formed only a division of the chancery, receiving petitions and *dating* the apostolic concessions in reply to these requests, whence came the name, *Datary*. The cardinal who presides over this bureau holds office during the whole reign of the Pope who appoints him. On the death of the Pontiff, the cardinal's term of office ends and the offices of the *Datary* are closed until the election of the new Pope. To give the reader an idea of the amount of work performed by this bureau, it suffices to say that the petitions in the archives of the *Datary* from the Pontificate of Martin V, 1417, to that of Pius VII, 1823, fill 6,690 volumes!

The constitution of Pius X thus defines the duties of the *Datary* today:

“Henceforth its only charge is the examination of the

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fitness of candidates for non-consistorial benefices reserved for the Apostolic See, that is to say, ordinary benefices, such as a cure, or a canonry, whose nomination belongs to the Pope; to draw up and send out apostolic letters relative to these appointments; to dispense with the required conditions for obtaining these appointments; and to see that the pensions and charges which the Sovereign Pontiff imposes on the beneficiaries are paid from their revenues."

III. *The Apostolic Camera.* At the beginning of the seventh century, St. Gregory the Great, who, it is said, in speaking to the Emperor, referred to Rome as an inheritance and to Italy as his land, established a college of seven Defensores, who replaced the ancient *Arcarius*, or treasurer of the Palace of the Lateran, and who were to have charge of the Patrimony of St. Peter. These Defensores, following the example of the Camera, or Imperial Chamber of the Treasury, took, during the eighth and ninth centuries the title of Clerks of the Chamber, their director being called Camerarius, and later, in the twelfth century, Camerlengo,—names which are still used today. In 1845, Pius IX established ministerial departments analogous to those found in modern governments and placed a clerk of the Apostolic Camera at the head of each section or bureau of the Interior Department or Ministry,—archives, moneys and seals, arsenals, roads and water-ways, sanitation and the corps of public servants. But as the Camera had no property to administer after the changes of 1870, it had become scarcely more than a name when Pius X gave it new life by restoring to it its ancient func-

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tions: "It has the care and administration of the property and the temporal rights of the Holy See"; so it has charge of the Pontifical Palaces and its Cardinal Camerlengo is confirmed in old and important duties. He it is who officially announces the demise of the Holy Father, assigns a clerk to duty in the different offices of the Apostolic Palace, directs the obsequies of the dead Pope, arranges for the new Conclave, directs all the police arrangements of this important meeting, and to him is confided the fisherman's ring and all the seals of the deceased Pope, which are broken when the cardinals come together. He even has the right to coin money.

The Vice-Camerlengo, the most important personage of the Curia after the cardinals, has charge of the doors of the Conclave and the keys of the chamber and the towers, which afford access to the world without. At the general councils, the Camera and the Prothonotaries Apostolic, have charge of all the material apparatus of voting; every year, too, they present, for the benediction of the Pope, the Golden Lady Rose, which is then sent by the Pontiff to a queen or to some great lady who has merited well of the Church.

IV. *The Secretariate of State.* This office is divided into three sections. The first section has to do with extraordinary affairs which are submitted to the examination of the congregation of that name. All the other business which comes to this office is distributed among the other congregations in accordance with their character. The second section attends

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to ordinary business. Among other things, it confers honorary insignia, on ecclesiastics or civilians. The third section attends to the sending out of the apostolic briefs handed in by the different congregations.

V and VI. *The Secretariates of Briefs to Princes and of Latin Letters.* Their distinction arises from the usage introduced by the Sovereign Pontiffs of sending letters or briefs to princes, bishops and persons of consequence whom they wish to honor. After having submitted the minutes to the Holy Father, the two prelate secretaries, always chosen among the best Latinists of the Curia, write the briefs on parchment and the letters on special paper. The former are signed by the Pope, and the latter receive the stamp of the fisherman's ring and the signature of the secretary. The sealed envelopes are then handed to the Secretary of State, who sends them to their destination by nuncios or special messengers. Sometimes the Pope writes these letters with his own hand; but such communications are very rare and are a great honor to him who receives one. The writing paper used by the Holy Father has a special water-mark,—the portrait of the Pontiff, which may be seen very easily when the sheet is held up to the light.

In this connection, we may give this paragraph from the constitution of Pius X: "Henceforth, in all the apostolic communications sent out by the chancery or the datary, the year will no longer begin with the Incarnation of the Lord, that is, March 25, but with January 1." This shows the modern and business-like mind of the ruling Pontiff.

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These two paragraphs may also be given from the same great document:

"The congregations, tribunals and bureaus mentioned in this constitution constitute henceforth the Roman Curia.

"In all the congregations, tribunals and bureaus mentioned above, care will be taken to do nothing of extraordinary importance without first informing us and our successors after us."

This Pontifical act will certainly be one of the most effective of the reign of Pius X, and will remain, during long years, the law of the Roman Curia. The similar act of Sixtus V, which established the first congregation, January 22, 1588, has been respected as a whole during more than three centuries and has rendered immense service to the Church. These facts well illustrate the remarkable continuity and conservatism, in the best sense of the word, of the Roman Catholic Church.

The details given in this chapter, new to many even among Catholics, throw a fresh light on the character of the Holy See and show what a vast work it is charged with by the faithful the world over. The rôle of the Holy Father and his cardinals at the Vatican is perceived to be not only that of pious servants of the Cross engaged in religious devotion, but also that of busy executives and able functionaries transacting the important business of a great temporal and spiritual state. It will be seen that the Vatican is the center of the Catholic world, the main-spring and regulator of all that occurs therein; and this great fact

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will make even a deeper impression as we examine, in the second part of this volume, the physiognomy of the Church in the different countries of the world.

PART II

CHAPTER V

THE ORGANIZATION OF THE CATHOLIC WORLD

The Diocese as a Basis of Ecclesiastical Administration—The Eastern Church Situation—The Growth of the Church—Catholic Missions—The Secular Clergy—The Diocesan Seminaries—Parochialism—The Religious Orders.

THE diocese forms the basis of the organization and division of the Catholic world. It must form a complete entity and be self-sufficient under the government of the bishop, assisted by his vicars general and surrounded by his canons. The diocese is subdivided, according to the needs of the faithful, into parishes, administered by a parish priest or rector assisted by his curates. According to ecclesiastical law the rectors who are members of the secular clergy may be permanent, whereas those who belong to a religious order can be revoked at any time by their own superiors.

The bishop has the entire responsibility of his diocese; he must govern it according to the laws of the Church, in submission to the instructions of the Pope, to whom he must account regarding his administration, every five years. One of his chief duties is to publish throughout his diocese the utterances of the Sovereign Pontiff—letters, bulls, encyclicals, et cet-

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era—and to enforce their prescriptions. His power, within the limits of his diocese, is *ordinary*, in that it is a direct effect of his position as bishop, and is not merely *delegated*; that is to say, the bishop does not act merely in the name of the Pope though subject to his control and authority. In many cases, however, which exceed the *ordinary* powers of a bishop, inasmuch as they deal with the general discipline of the Church, the bishops are given special powers as Papal representatives. The supervision of *exempted* monasteries, that is, monasteries which depend directly upon the Papal authority and are not subject to diocesan control, is a case in which such special powers are delegated to the bishop. The grouping of several dioceses constitutes an ecclesiastical province under the direction, formerly effective, now rather nominal, of an archbishop.

The primate formerly supervised to a certain extent several ecclesiastical provinces belonging to the same nation. At present, however, the title has become merely an honorary one, like that of patriarch,—except in the East here the patriarchs of the Uniat Eastern Churches still possess real authority over their suffragans.

There are now throughout the world—according to official lists (*Gerarchia Catolica*, 1909) published with the approval of the Vatican—ten patriarchal sees, oriental or Latin, now filled either by oriental titulars who really reside in the Orient and exercise their office there, or by Latin titulars who simply bear an honorary title; and 1,816 bishops or prelates

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not consecrated as bishops, but residential, that is to say, governing a diocese or some equivalent ecclesiastical circumscription, such as a vicariate apostolic, and residing within its limits. There are, moreover, 457 titular bishops, bearing the titles of suppressed bishoprics, who have received episcopal consecration, but who have for the time being no diocese. We have therefore 1,788 bishops or prelates forming, in union with the Sovereign Pontiff, Supreme Pastor of all, the teaching and governing body of the Church.

The ecclesiastical constituencies provided with a residential bishop or prelate, are distributed as follows:

966 Latin bishoprics, including archbishops and patriarchs;

92 Greek Uniat or oriental bishoprics, including also archbishoprics and patriarchates;

21 abbeys and prelatures *nullius*, or ecclesiastical jurisdictions bearing the title of bishoprics but independent of the ordinary hierarchy, and directly subject to Rome only;

12 delegations apostolic;

160 vicariates apostolic;

62 prefectures apostolic.

The last two ecclesiastical administrations hardly exist outside foreign missions. Vicariates apostolic are organized very much on the model of dioceses; prefectures apostolic are only in the growing stage as regards formation and organization, or they are of limited extent.

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As has been seen by the above table, we may distinguish in the Church, three portions, rather fictitious than real: the Latin Church, the Greek Eastern Church, and the Missions, which are for the most part attached rather to the Latin than to the Eastern Churches. But, at the bottom, these different parts all go to form the one Catholic Church, having the same faith, the same sacraments and the same supreme pastor, the Pope.

The great division of the Church into Latin or Western and Greek or Eastern, has existed ever since the beginning of Christianity. Several historians pretend that the reason for such division was the extraordinary prolongation of the life of St. John, the well-beloved disciple of Jesus, who governed the Eastern Churches until the year 102. St. John bequeathed to his subjects different customs and rites from those observed in Rome, but maintained unity of faith and the primacy and supreme authority of the Pope, sole successor to St. Peter. Thus it happened that the first general councils though held in the East at Ephesus, Nicea and so forth, were composed of both Latin bishops and Eastern bishops, presided over by a representative of the Roman Pontiff.

The Greek Church, before her deplorable schism in 1504, was very brilliant. Her patriarchs were known and honored throughout the Catholic world. They were Epiphanius, Athanasius, Chrysostom, Basil, and so forth—fathers and doctors of the Church, whose works are ever a treasury of inesti-

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mable value to us all. Since the separation first attempted by Photius, Patriarch of Constantinople, and consummated by one of his successors, Michael Cærularius, the splendid Greek Church, now for the most part heretic and schismatic, though calling herself Orthodox, has lost her freedom and energy. She is dominated by temporal powers. And while Rome has produced, in every century, a brilliant band of saints, pontiffs, doctors, founders of religious orders, and missionaries exciting admiration throughout the world, the Eastern Church has been content to live on, rich but enslaved, lacking the breath of life to arouse men capable of drawing new peoples to the Faith of Jesus Christ. And if the development of the Greek Orthodox religion has been relatively considerable in Russia, we may find the reason in that it followed the growth of the Empire itself. The religion of the conquerors imposed itself upon the vanquished nations, even if need were, by armed force.

The Greeks, who have remained united to Rome, and Catholics belonging to other Eastern Uniat Churches: Copts, Melchite-Greeks, Syrians, Maronites, Chaldeans, Armenians and so forth—are only a shadow of what they used to be. They form altogether a group of only 6,423,678 persons. Moreover, they are oppressed by the Turks. Yet they have the great merit of having remained faithful for centuries, in spite of every obstacle, to their faith as to their nationality, thus giving to the world an admirable example of perseverance in the midst of

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trials. Rome is very anxious that they should preserve their particular rites and customs, first in order not to scare away from conversion those among them who are still separated and schismatic, and secondly to safeguard those priceless documents of Christian antiquity, manifest proofs of the immutability of our Catholic faith.

Among their customs that which causes most surprise and sometimes troubles the occidental mind is the marriage of their priests. As regards this matter, it is well to correct a very current mistake. It is often said that Rome allows priests of the Eastern Churches to marry. This is quite untrue. No Greek Uniat priest, or priest belonging to an oriental Catholic Church, has ever married after becoming a priest. The Church admits to priesthood men who are already married, which is quite different. If their wives die later, the priests cannot marry again, and if they themselves die first, their wives cannot remarry and are received into women's convents, without, however, being forced to take the veil. The ecclesiastical discipline concerning the marriage of priests has never altered, and the celebrated Dr. Döllinger, instigator of the Schism of Old Catholics, but an historian of incontestable value, affirmed this to a fallen French priest seeking to justify his fault. In a letter quoted in a recently published book, "A Married Priest in the Nineteenth Century," by M. Herdin, Döllinger authoritatively affirms that at no period in history do we find the marriage of priests tolerated or practiced in the Catholic Church.

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Among the Apostles, the Gospel mentions only St. Peter as having been married. It will be remembered that Our Saviour miraculously healed his mother-in-law (St. Mark 1:30-31). According to some authors, St. Petronilla was the daughter of St. Peter; her chapel, founded by the French Government, may be seen in the Basilica of St. Peter at the Vatican.

The statistics of the faithful of the Catholic Church in the world is very comforting. According to the most likely estimates, there are on the whole earth one billion and a half of inhabitants, divided up, among the various religions, as follows:

494,250,000 Christians, of whom 240,000,000 are Catholics; 150,000,000 Protestants of all denominations; 100,000,000 Orthodox Greeks.

Other religions: 10,000,000 Jews; 200,000,000 Mahomedans; 200,000,000 Buddhists; 220,000,000 Hindoos; 340,000,000 Disciples of Confucius; 24,900,000 Schintoists; 157,000,000 Fetich adorers.

The remaining human beings cannot be accurately classed, at any rate from the religious point of view. We see, therefore, that the Catholics form the most important portion of the religious denominations. The number of their priests is estimated at about 400,000.

The Catholic Church is constantly progressing. The missions and other countries of the Latin Rite recruit each year an average of 900,000 faithful and 2,000 priests, and build 1,800 churches or chapels. Two new dioceses are created, on an average, each

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year. It must be noted that under the rule of Leo XIII and of Pius X that average has been greatly exceeded. Leo XIII during his lengthy Pontificate created 218 dioceses or vicariates and prefectures apostolic, an unheard-of thing in history. His Holiness Pius X in six years' reign has already created seven archbishoprics, fifteen bishoprics and two prelatures *nullius*, twelve vicariates apostolic and prefectures apostolic, in all fifty.

At no period has the Church been more flourishing and vigorous than now; she need not, therefore, quail before the predictions launched forth by her adversaries announcing her approaching end. That they are, unfortunately, capable of doing harm in too many parts of the Christian world, does not give them the right to shout out, "Victory!" They lose sight of, or pretend to ignore, the entire extent of the Catholic world, an organization which spreads over the whole globe and has nothing to fear from their opposition, which is in most cases mere bravado. The Church has often been compared to a majestic vessel bearing the salvation of the world within it. The Pope is at the helm; following his orders, the bishops pass on instructions to the priests who man the ship, assisted by a number of passengers—the faithful. In spite of contrary winds and raging waves this splendid vessel moves fearlessly toward her eternal destiny, whereas around her vainly struggle and vanish in the deep, those imprudent beings who refuse to embark on her and those who seek to arrest her course. A picture, dating from the sixteenth century and at-

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tributed to the Jesuits, reproduces this striking allegory with consummate art.

The Catholic missions constitute, in themselves, an important part of the Church; they contain 222 vicariates or prefectures apostolic. They are the vast field in which are sown and cultivated the promising harvests of the future. As a consequence, the Sacred Congregation of Propaganda in Rome, which governs them, is one of the most important institutions there, and its cardinal prefect is possessed of most extensive powers.

The missionaries of the first centuries were volunteers, generally priests and bishops, who offered themselves to the first Roman Pontiffs and were sent by them into countries which were still heathen, to convert the natives and organize new ramifications of the Church in distant lands. Such was the origin of most of the dioceses in France and elsewhere in Europe where these first Apostles are honored as saints and often as martyrs. But as time went on, Rome, to ensure the regular recruiting of missionaries and to give greater continuity and stability to her first foundations, was brought to entrust the missions to religious orders and to permanent congregations, such as the Paris Society of Foreign Missions. As early as the seventeenth century the missions in China and Japan were organized and evangelized by Jesuits and Dominicans. The Jesuits were even famous in the Celestial Empire for their creation of the observatory at Peking and for their other scientific works.

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Today, the religious orders, the Benedictines, Augustinians, Dominicans, Franciscans, Jesuits, et cetera, assisted by numerous new orders and congregations, are conducting most successful missions in the five parts of the world. The societies most widely engaged in foreign missions are: the Congregation of the Holy Ghost and the Immaculate Heart of Mary, the Congregation of the Mission (Lazarists), the Oblates of Mary Immaculate, the Society of Mary, the Oratorians and Oblates of St. Francis de Sales, the Redemptorists, the Paulists, the Congregation of the Sacred Hearts of Jesus and Mary, and the Priests of the Foreign Missions.

The Salesians of Don Bosco, so recently founded, have already flourishing missions in many countries of the world where they are doing wonderful work. Their first mission in the United States was opened in San Francisco in 1898 and since then they have opened two more in that city, one at Oakland, and two in New York.

The Marist Fathers, the Society of Mary, were definitely organized by the Holy See in 1836 as missionaries for Oceanica, but since then their field of labor has come to include parts of France, the British Isles, the United States and New Zealand, as well. In the United States they have two training houses at Washington, District of Columbia, six colleges in Louisiana, Utah and Maine, eighteen parishes in various states and missions in West Virginia and Idaho.

The priests of the African Mission of Lyons, es-

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established by Monsignor Marion of Brevillac in 1856, are scattered throughout Africa, as also the White Fathers, or Missionaries of Our Lady of Africa, at Algiers, founded by Cardinal Lavigerie about the year 1872.

The Fathers of the Holy Ghost also work with marvelous success on the vast Black Continent, in the French colonies and at Madagascar. In Senegal one of them, Monsignor Berthat, vicar apostolic, was a veteran of the mission, where he had spent thirty-five years. During his visit to Senegal, M. André Lebon, then Minister of Colonies in France, paid a generous tribute to the works and devotion of the Fathers of the Holy Ghost, one of whom, Father Lemoine, at the beginning of 1900, celebrated the fiftieth anniversary of his arrival in Senegal. He never returned to France and, like a modern Gregory, having found at Joal an entirely heathen town, he had the consolation of rendering it entirely Christian.

In the French Congo, the vicar apostolic is Monsignor Audouard, who lives at Brazzaville. This vicariate includes six mission-centers, dotted along the Congo and Ubanggi Rivers. The Vicariate of the Holy Family at Ranzires extends along the Shari to Lake Tchad, about 2,000 kilometers inland. These missions are served by two little steamboats, the *Diata-Diate* and the *Leo XIII*, which have also, especially lately, rendered important services to the French authorities and to the various expeditions sent to the Tchad district, and to Bar el Ghazal. The brave vicar apostolic was decorated with the Legion

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of Honor and offered the civic crown. The reward was well deserved, for there are many dangers to be faced by those who work among these savages. Father Séverin of the Banghi Station and a mission child were murdered not long ago by the Bodjos. The body of the latter could not be found, having no doubt formed part of the horrible banquets in which those natives delight.

In the Upper-Ogowe district, at Franceville, the missionaries are very practical. Father Bichat has given his Christian converts regular instruction in agriculture, which has resulted in the development of a large plantation of cocoa-trees. In the same mission they have tamed a young elephant which now does the work of twenty men in transporting wood and other goods. The Fathers of the Holy Ghost are the first who have managed, since the times of the Romans, to tame an African elephant, for on the East Coast the King of the Belgians, who had sent for a herd of elephants, three of which were already tamed, failed in his efforts to domesticate them.

It is a fact that the Lazarists were employing 457 priests in missions at the very time when one of the deputies of the ministerial majority declared in the French Chamber of Deputies that they had nothing to do with missions. These religious orders possess seven large missions in China and Monsignor Favier, the illustrious Bishop of Peking, was one of their order, as were also M. Hué Gabet and the erudite Armand David.

M. de Lapparent, the well-known French savant;

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in an article on the scientific labors of M. Armand David, the Lazarist priest, says:

“M. Blanchard of the Institute was speaking of this traveler when he stated before the whole muster of the Learned Societies at the Sorbonne: ‘Naturalists have greatly admired the work accomplished in the Extreme East by M. Armand David, and have felt a feeling of national pride at sight of the immense number of specimens sent by the brave missionary to our museum.’ His testimony was confirmed in 1876 by that of the naturalist Hartland, who declared that in the realm of botany, zoölogy and geology in China, M. David’s merit was beyond all comparison. Nor did he hesitate to proclaim, Protestant and Prussian though he be, that the ‘missionaries have every right to be called the pioneers of civilization.’ ”

And again, it is well known that Monsignor Favier was at his post in Peking, encouraging all those around him in August, 1900, at the time when the French contingent of the expedition delivered him and all the Christians who were besieged by the Chinese in the Petang quarter of the town. Had their deliverers tarried, they must all have perished. No sooner, however, was Monsignor Favier delivered than he wrote to Father Fiat, Superior General of the Lazarists and of the Sisters of Charity, in the following terms:

PEKING, August 16, 1900.

“Yesterday, the troops returned to Peking. This morning we were delivered by the French. During the siege which has lasted two months, 2,400 shells and bullets fell on the Pekang quarter; everything is much damaged; the Church must be

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rebuilt; mines were fired killing a great number of our people; others have perished from hunger and bullets. We had only two days more to live, cutting down rations to two ounces per person! We have eaten every animal, all the leaves off the trees, roots, etc.; more than 120 children are dead and 51 perished in an explosion; we have 400 graves in the garden! However, our 3,000 Christian men and women are safe. Not one Sister died in the mission."

On January 21, 1901, Count de Mun paid a high compliment to the valiant Bishop, stating in the tribune of the French Chamber of Deputies:

"When the great tragedy of Peking was ended, when the curtain fell over all that ghastly story, a figure stood forth, that of a man in perfect union with the French minister, joining him in peril and in struggle, as he had joined him the day before in negotiations and in peace; it is the figure of Monsignor Favier. None here, none indeed beyond these walls, can have forgotten that great day of August 16, a year ago, when responding to the sight of the tricolor flag flying on the summit of the cathedral and to the notes of 'Père Bugeaud' sounded by the Christians' bugles, the blue-coated soldiers burst suddenly into shouts. It was the Marine Infantry led by Major Darty. And the Bishop, relating the events of that day, closes his tale with the words: 'We embraced one another, tears streaming down our cheeks; we were saved, and saved by French soldiers.' In those words he expressed not only the joy of unexpected salvation, but the joy of satisfied patriotism."

The Lazarists are not alone in their devotion to Christ's cause out in China. The priests of the Paris Society of Foreign Missions have been at work there

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in the most dangerous posts, and have given numerous martyrs to the Church. This famous Society, whose headquarters are in Paris, was founded between 1658 and 1663 with the approval of Pope Alexander VII and legally recognized by the French Government. The Seminary of Foreign Missions had for its special object the conversion of the heathen, not alone by preaching the Gospel, but by the formation of native clergy. This object has not been modified during the two centuries which have now passed and today, as in the first days of the Society's existence, all young men received at the Seminary of Foreign Missions are sent, without exception, to work among heathen nations.

From its foundation until 1899, the Seminary of Foreign Missions has sent to the countries in the Far East 2,320 missionaries, of whom 1,925 set out between 1840 and the present day. Among them, seventeen were condemned to death by heathen tribunals and shed their blood for Our Lord Jesus Christ. Eight among them were declared Venerable and nine Blessed, together with forty priests or laymen of the Cochin-China, Tong-king and Chinese missions. The ceremonies of their beatification were celebrated in 1900, during the month of May in Rome, and during June, in Paris. Moreover, sixty missionaries of the society were murdered without previous condemnation, by the heathen in various places and in different manners.

The Society of Foreign Missions, in its annual report for 1908, gives the following statistics: The So-

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ciety at present numbers in its 32 missions of India, Indo-China, China and Japan 37 bishops and 1,371 missionaries, 305 lay brothers and 4,075 nuns. We should note that these missionaries, brothers and nuns, are all French with the exception, of course, of native catechisers and nuns. It is well known, moreover, with what affection those apostles who spend their lives and energies abroad for the propagation of the Gospel, remember their earthly home and teach the inhabitants of the Far East to love that land also.

But to really understand how far below the demand those figures are, it suffices to remember that, taking only the missions entrusted to the Society of Foreign Missions, the heathen population amounts to approximately two hundred and fifty million souls; thus we see that there are barely seven priests for one million of infidels. In spite of this dearth of apostolic laborers, the Society of Foreign Missions is able each year to register on an average 40,000 to 50,000 baptisms of adult heathens (in 1898 the figure reached 72,700) and from 160,000 to 200,000 baptisms of pagan children in peril of death; while religious assistance is given to 1,200,000 native Christians spread here and there in the midst of idolaters.

The Jesuit Fathers have a still greater number of missionaries in their numerous missions; they amount to more than 3,000. Their vast colleges in India contain a great corps of religious.

The Capuchins number eight hundred religious, of

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whom 628 are priests distributed in the various missions established all over the world.

Having presented the evangelical laborers, it will, perhaps, be interesting to consider the countries where they expend their zealous efforts, and the difficulties and victories which they have met there. But a study of each of the Catholic missions would require not one, but many volumes. We must, therefore, be content to study only the chief missions, that is to say, those of Australia, India, Indo-China, China and Japan.

AUSTRALIA

The mission which developed most rapidly, so rapidly indeed as to become part of the regular hierarchy of the Church within the space of a few years, is that in Australia. There are at present on that continent one million Catholics, four archbishops, nineteen bishops, twelve hundred priests, over thirteen hundred churches, six hundred teaching brethren and six thousand, five hundred nuns teaching one hundred and twenty thousand children. Associated with them up to the time of his death, in August, 1911, was Cardinal Moran, Archbishop of Sydney. Dealings between religious and civil powers here are courteous and friendly. Thus, in August, 1909, on the occasion of the visit to Sydney of sixteen American vessels, Cardinal Moran, accompanied by bishops and priests, went to the town hall and welcomed the American sailors in a speech which was received with great enthusiasm. On Sunday one thousand officers, one thousand, five hundred non-commissioned

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officers and sailors were present at Mass celebrated in Sydney Cathedral by one of the chaplains of the American fleet. These marvelous results have been obtained in less than a century.

The first awakenings of Catholicism in Australia were more than modest. It is well known that this colony, which has now become practically self-governing under the sovereignty of England, was at first a penal colony. When seven hundred and fifty convicts landed at Port Jackson in 1788, an Irish priest offered to accompany them, but he was refused. During the next eleven years other consignments of convicts were deported, but never a Catholic priest among them to help them with the comforts of religion. In 1799 numerous political prisoners were sent to Australia; these were the men who had taken part in the Irish insurrection of 1798. A few priests were among the number, but they soon disappeared, either through death or because they were taken back to their own land; so that from 1810 to 1820 the Australian continent did not contain a single Catholic priest. All who asked to be allowed to go to the assistance of the unfortunate convicts were pitilessly repulsed by the British government.

It was only in 1820, when tolerance began to prevail in the United Kingdom, that the Colonial Office determined to send two priests to Sydney, with full authorization to exercise the duties of their religion. Father Therry and Father Connolly were appointed. In Sydney as in London, the Anglican Church alone was officially recognized; Catholicism was tolerated,

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but within the strictest limits possible. It was in the eyes of the government an evil to be eradicated, if possible, but in any case to be cautiously circumscribed. The obstacles to be fought against would have worn out the courage of less zealous men, but Fathers Therry and Connolly were not to be driven back by difficulties. They divided the vast field which they were allowed to cultivate; Father Connolly went to Hobart in Tasmania and Father Therry remained at Sydney.

Father Therry's labors, in the very center of the colony, surrounded by a population of ten thousand Catholics, proved particularly beneficial. His first care was to build a church. The very year after his arrival, 1821, he laid the first stone of a humble sanctuary dedicated to the Holy Virgin, which has since been replaced by the Cathedral of Saint Mary at Sydney, the metropolitan church of Australia. But it was only fifteen years later that the Catholic Church in Australia began seriously to develop.

The Church Act of July 29, 1836, marks a never-to-be-forgotten date in the history of Australian Catholicism. By that law the Anglican Church ceased to be the official religion of the land; the various denominations were all placed on an equal footing and the annual grant, which had hitherto been given only to the Anglican Church, was divided up between all religious bodies in Australia, in proportion to the number of their adherents and to the extent of their needs. At the very moment when liberty of religion was thus proclaimed to be a fundamental

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law in Australia, an episcopal see was established at Sydney; its first titular was an English Benedictine, the Right Reverend John Bede Polding.

Fifty years later, so great was the progress accomplished that the Holy See was forced to consider the advisability of endowing the Australian Churches with a uniform system of legislation. Two Synods were held, one at Sydney in 1844, the other at Melbourne in 1869, where the question had already been mooted. These first efforts had remained ineffectual and Pope Leo XIII considered, in 1885, that the propitious moment had arrived for a solemn ratification of all that had been accomplished hitherto. He therefore raised the Archbishop of Sydney, Monsignor Moran, to the rank of cardinal, and charged him with the task of summoning to the metropolitan city all the bishops of Australia, for the purpose of holding a council over which Monsignor Moran himself was to preside.

The Council of Sydney fixed the boundaries of the various dioceses, decided on the mode of election of the bishops, and the erection of parishes, introduced uniform celebration of the Divine Office, determined which should be the feasts of obligation, drafted the law concerning fasting and exceptional cases of exemption, the administration of the sacraments, the administration of ecclesiastical property, the foundation of seminaries, and so forth. The decisions of this council form a veritable charter of the Australian Church.

Australian Catholics have justly given great care

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to the matter of primary education, which bears so intimate a relation to the life of the Church. In 1899, Dr. Carr, Archbishop of Melbourne, described, in a magnificent speech delivered at Maynooth College, Ireland, what sacrifices the Australians had generously accepted in behalf of their schools and what fine results had been obtained.

"Up till twenty-five years ago," said he, "the schools in Australia were, practically speaking, denominational. A grant was made by the government of each colony to the schools of all denominations without distinction.

"Then a great change took place. Government grants were withdrawn from denominational schools and the various religious bodies had either to submit to the state system or to build and maintain schools at their own expense. The Catholic clergy were alone in Australia to resolve on building and maintaining private schools rather than to allow Catholic children to frequent schools where entirely secular instruction was given. . . . I need not tell you that such a decision was instinctively taken—by an instinct of faith—and it was decided to erect schools and to maintain them at any cost, without shrinking from the sacrifices which such a course would entail. . . . During the past twenty-five years no less than half a million sterling has been spent in buildings by Victoria alone, which is certainly by far the smallest of the Australian colonies, and a similar sum has been necessary for the teaching staff, so that the Catholics of Victoria have spent on their schools more than one million pounds sterling.

"And besides maintaining their own schools they are obliged to contribute towards the maintenance of official lay schools. They have protested and still continue to protest

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against this injustice, and I am happy to say that their remonstrances have not been without effect.

“But if this measure has been unjust and often prejudicial towards Catholics, I do not think that any greater blessing could have fallen on the Catholic people of Australia than the necessity of building and keeping their own schools at their own expense. It has drawn Catholics in closer union; it has strengthened the Catholic interests in the country and has drawn upon us divine graces in proportion to the sacrifices which have been necessary. . . .”

INDIA

The missions of India are also full of promise for the Church. India, properly so-called, is under the dominion of England. That old cradle of civilization, more ancient perhaps than the sanctuaries of ancient Egypt is now the scene of a tremendous social evolution. The Brahman has come forth from his legendary contemplation of the ethereal spheres; he now mixes with the rest of the world; he is fast becoming judge, doctor, lawyer, and embracing all the liberal professions which lead to honors and fortune. Following him the upper castes have taken the same trend; administrative offices, warehouses, railway stations are filled with Indian employés who can both speak and write in English. But the Indian soul has not been truly affected; caste divisions and prejudices are still very lively, old superstitions are still practiced in every form, and ancient customs, though constantly fought against, are very far from dead. The great mass of the people, poor and ignorant, have remained riveted to their labor, their fields, and their customs,

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feeding on a few grains of rice, covered with rags, cringing before the conqueror whom they do not love, and who lays heavy taxes on them in spite of their poverty.

And what of Catholicism in the midst of this motley population of 250,000,000 souls? It makes but slow progress if we consider the enormous and compact mass of humanity which it must convert; but it moves rapidly, on the contrary, if we cast our eyes back over a period of one hundred years and realize the meagerness of the resources at the disposal of the missionaries and the obstacles against which they must fight.

A century ago, all India had only seven bishops, two of whom dwelt in Portugal, twenty-two European missionaries, most of them old and infirm, to whom must be added three or four hundred Genoese priests, very ignorant of ecclesiastical discipline and more zealous in the cause of rest than in that of labor. There were hardly 500,000 Catholics in the land, the greater number of whom were without instruction and inclined to be superstitious. There was not a college, only a very few elementary schools, and no hospitals, no dispensaries, no orphanages which might comfort the body as well as the soul, and shed over Catholicism the consoling rays of charity.

All this has wonderfully changed within the past hundred years. Today there are in India: one apostolic delegate, 8 archbishops, 20 bishops, 4 prefects apostolic and three vicars apostolic for the Syriac Christians. The staff of workers, manifestly insuffi-

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cient to cope with the needs and aspirations of the people, is composed of 800 priests in the Portuguese dioceses, 760 missionaries belonging to 10 European congregations and having as auxiliaries more than 700 Indian priests. To these figures we may add more than 3,500 monks and nuns of all orders and all nationalities. The efforts of this well-organized army of missionaries have been crowned with success. The number of Catholics in India has increased by more than one million in a century. In 1800 they numbered 475,000; at the beginning of the twentieth century they have grown to nearly two millions.

The Catholics of India belong for the most part to the poorer classes. The preaching of the Gospel at the beginning converted mostly those whom the world despised. The imprint which was then given to the Catholic teaching has never been effaced. But, nevertheless, there are among the faithful a certain number of rich families, well-to-do doctors, engineers, lawyers and high officials. Even in the pagan courts are royal councilors who, by their high position, their good services and their intelligence, bring the Catholic religion into good repute in the eyes of Hindoos and Mussulmans.

Catholics are more numerous in the southern part of India than in the northern. Thus, except in the Archdiocese of Calcutta where there are 86,000 Catholics, the dioceses of the northern regions do not contain 10,000 Catholics each. But if we cast our eye over the statistics of the southern dioceses we find that Pondicherry contains 143,000 Catholics, Madura

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200,000, Colombo 205,000, Quilon 116,000 and so forth.

There are several reasons to account for this difference, the chief one being that Mahomedanism is much more widely spread in the countries of Agar, Lahore and the neighboring regions. Now, if it is an exaggeration to say that grass never grows on the ground which has been trodden by a Mussulman army, it is certainly true that the followers of Mahomet are never converted. It has been proved over and over again. Perhaps the reason is to be found in the easy morality of the Prophet; but we do not think that can be the root of the matter; we think that the true reason for this strange and enduring obstinacy is to be sought in the love which the Mussulmans have for their doctrine and the rare and partial truths which it affords them.

Certain circumstances aided the apostolic laborers in the southern dioceses, in their success in rapidly increasing the number of the faithful. One of the chief of these circumstances is the famine which for twenty-five years has so often ravaged India. Dispensing, in the midst of the distress, their own private resources as well as the resources of their missions, the bishops fed, sheltered and saved from death thousands and thousands of starving creatures. Brought face to face with such boundless and ever increasing charity, hearts have been softened, spirits have been enlightened and numerous conversions have rejoiced and enlarged the Church of God. Hence it is that in the Diocese of Pondicherry more than

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100,000 faithful have been baptized since 1880, more than 50,000 in Madras, and a considerable number at Vizagapatam.

Catholics, we admit, are not alone in making forward strides in India during the past century, or rather during the last few years. Protestants of all denominations have also made rapid progress. According to the statistics which they publish from time to time, their numbers now exceed 1,000,000. But their strength is to be accounted for less by their numbers than by their educational enterprises. They have more than 50 large colleges where about 60,000 pupils are educated; professional, industrial and agricultural schools, and hundreds of orphanages and hospitals.

We do not seek to deny their activity, nor the zeal shown by many of their number; but that they have been able to accomplish great things is chiefly owing to the fact that they have enormous resources to back their labors. The great reproach the Catholic missionaries have to make against them is that they lead their cultured adherents to skepticism. A Protestant peasant still believes in something; but a former pupil of one of the Protestant colleges of Bombay, Madras, Calcutta or elsewhere, no longer believes in anything; his heart is dried up, his soul withered, his intelligence no longer sees beyond the things of this world.

Those who are not familiar with the things of India and who have not visited the country cannot have any idea of the importance which education has attained

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there during the last fifty years. This is largely due to the fact that a university degree is now an essential condition for any youth aspiring to public employment. Therefore the Indian has cast himself, headforemost, we might almost say, into the schools, not for the love of knowledge, not with a desire for intellectual and moral improvement, but merely as a means to obtain remunerative positions and honor. To seek to hinder this fantastic onward movement would be to oppose the most lively aspirations of the country and to entirely paralyze the missionaries in their efforts. The Church of India would sign her death warrant if, as a French bishop so aptly said, she did not know how to turn to good account for the progress of her labors, the ruling events of each century, the changes which occur in the nations in the midst of which she is situated. We may deeply deplore the excesses and new needs which are thus aroused, but our complaints will not stop their onward course. There is but one remedy: to go forth and meet them boldly.

The establishment of Catholic schools capable of attracting the heathen children is one of the chief tasks which the Church in India must undertake. In that resides the greater part of her future success. If she cannot offer to the heathen youth the means of qualifying for public offices, she must submit to see them drift away from her and ask the Protestant denominations for that teaching which she is powerless to give.

To meet these needs, the missionaries have there-

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fore founded large and numerous colleges. Thus the Jesuits have a college at Trichinopoli where they can accommodate 1,800 pupils, another at Bombay for 1,400 pupils; the Paris Foreign Missionary Society is the owner of Cuddalore College where 1,300 boys receive education, and of the Bangalore College which accommodates 700 students; the Oblates of Mary have a college for 500 boys at Colombo. These figures are significant. The eagerness of the pupils is also astounding. Not alone young men, but married men, fathers of families, hasten to follow the curriculum of English universities. Adjoining the colleges stand flourishing printing-houses whence come the classical books, philological, devotional and controversial works, which are bought in large numbers and read with eagerness.

It is easy to understand how great is the anxiety of the English authorities confronting this intellectual transformation of India, accompanied as it is by constant symptoms of rebellion which the British Empire is too often called upon to suppress. What will happen when, sooner or later, the Hindoos like the Japanese, shall be acquainted with our scientific discoveries, possessed of our culture, our modern inventions, and above all, when they come to forget their personal dissensions and join forces? Will they prefer to remain an English vice-royalty or to become a great self-governing nation in that Eastern land which day by day shakes off the lethargy of centuries? God alone knows.

Let us conclude this picture of the state of the

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Church in India by a short description of some of the charitable institutions there. In the Archdiocese of Agar, there are sixteen orphanages accommodating 1,300 children. Allahabad owns six orphanages with 595 children. Bombay has an Institute for the Deaf and Dumb, and a leper settlement. The Madras diocese owns four hospitals, while those of Mysore and Coimbatore boast of four hospitals and six dispensaries where more than 200,000 patients are treated each year. To sum up, there are 102 orphanages with 6,150 children and a hundred hospitals, refuges for the aged, and shelters.

There is certainly much still to be done in those missions, but it cannot be denied that much has already been accomplished and fine results obtained. But the Indian soul, as we have already stated, is not yet reached by religion, in anything like a correct proportion to the efforts which are being made to win these people to Christ. One proof of this is to be found in the superstitions which still persist in every class of society. Perhaps the strangest of these superstitions, an occasion for great festivities and considerable traveling, is the immersion in sacred rivers, which is considered absolutely necessary for regeneration and sanctification. Regarding sin as a material stain, the Indians look upon these ablutions as a most efficacious means of washing it away. Those accomplished in certain privileged rivers, such as the Ganges, the Indus, the Godavari, the Cauvery, et cetera, are considered to purify the soul and body from all stain and all sin. When, on account of the distance,

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a Hindoo is unable to go to those rivers, it suffices to journey thither in imagination, and to fancy himself bathing in the sacred waters. The effect is the same, in Hindoo eyes.

This purifying virtue is also attributed to numerous springs and lakes venerated in India, which possess these qualities only at certain times of the year. The lake in the vicinity of Kumbhakonam, Tanjore, is invested with this property but once a year, and more especially every twelfth year. Nothing is stranger than the ceremonies held at Kumbhakonam on that occasion. The town, inhabited by Brahmans and other heathen Hindoos, is full of multi-colored pagodas, lakes and baths of all sorts. The pious-minded rush there each year from all parts of India to offer their homage to the gods and to bathe in the regenerating waters which cleanse them not only from sins which they have committed, but also those which they foresee that they will commit in future. This occurs in March when the constellation of Makha rises above the horizon. But when Jupiter, revolving round the sun happens to meet the moon, the great feast of Mabamakham is celebrated. This occurs once in every twelve years.

A popular legend relates that the nine divinities who preside over the nine rivers of India complained one day to Kailasopathi, master of Kailasa or Paradise, that, being ever occupied in washing away the sins of the whole human race, they were really too weary and overworked. They therefore begged him to find some easier method of attaining the same ob-

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ject. Kailasopathi then pointed out Lake Kumbhakonam to them, saying that there all sins might be washed away *en masse*; and he promised that he himself, with his wife and children would go to the lake every twelve years, at the time when Jupiter joining the moon, should be in the presence of the Makha constellation.

When these blessed epochs draw near, the stations are crowded with people, wild rushes are made for the trains, and even the freight cars are filled with a countless mass. The high roads, too, are crowded to overflowing with an inextricable quantity of carts drawn by horses and oxen, with women and children seated everywhere, even on the shafts, while the men walk by the side of the vehicles carrying children on their backs and shoulders. Other carts are laden with the pans in which the traditional rice is to be cooked. All hasten forward, anxious, eager, breathless, towards the same goal. It is a human wave which, towards the end of the journey, becomes so compact in the neighborhood of the lake that it would be impossible to arrest it. On reaching the banks of the lake, the pilgrims wait until the signal is given by the master of ceremonies and then all together, men and women, plunge into the water, shouting wildly and forming an indescribable mass of whirling, twisting, writhing human beings. It is rare that in the midst of such confusion, some persons are not crushed and others more or less wounded. But the Hindoos say they are fortunate to lose their lives thus, for they will immediately obtain a higher place in the land of felicity.

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The English have had much trouble in stamping out other superstitions of a cruel nature, such as the voluntary immolation of widows on the funereal pile of their husbands, that we need not here go further into this curious subject, but simply point out, in closing, that the contrast is striking between the intellectual culture which the Hindoos seek with such eagerness and these almost savage religious practices.

INDO-CHINA

To the south and west of the great Chinese Empire which alone occupies one-third of the whole expanse of Asia and whose doors, both political and commercial, are being too slowly opened to Western civilization, to the east of India which British cleverness has subjected to its laws, stretches a vast peninsula which receiving civilization, institutions, religion, et cetera, from the two principal countries which it touches, has also taken from them the name of Indo-China.

Politically this country is divided between France and England. The latter possesses, or rather protects, Burmah, all the stretch of land known as the Straits Settlements with Singapore as capital, and the small states governed by rajahs in the Malay Peninsula. The French possessions comprise the ancient Kingdom of Annam, divided into the provinces of Annam, Tong-king and Cochin-China, a large part of the Me-Kong Valley and the ancient Kingdom of Cambodia which appears to have formerly ruled the

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whole peninsula and which in the days of its splendor built the monuments of Angkor Tom, whose extensive ruins are, to the astomished traveler, a proof of vanished civilization. Between the French and English possessions stretches the Kingdom of Siam, coveted by its two neighbors with whom it coquettes alternately, hoping by this wavering policy to maintain its independence.

The total population of the peninsula amounts to about forty-five millions. It is composed of very different elements which geographers have more or less arbitrarily separated into four groups: 1. The Annamites and Thais, subdivided into Chams, Lzotiens, Siamese, which all appear to belong to one race related to the Chinese; 2. The Burmese and Cambodians who are more like the Indians; 3. The Mois, or Muongs, and all the savage tribes inhabiting the valleys of Me-Kong, Meinam, Salonen and Irawady; 4. The Malays and the tribes of the Malay Peninsula. Among these indigenous populations dwell numerous representatives of other foreign races brought there by chance, by commercial enterprise, or in the hope of making their fortunes. Among them are Europeans of all nationalities, Chinese from the eighteen provinces and Cingalese, Madrasis and natives of Calcutta.

The vicariates apostolic and the dioceses, to the number of sixteen, have grown up gradually in these regions since the sixteenth century, by dint of unwearying patience, and at the cost of indescribable efforts and the generous shedding of Christian blood.

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It is in the Siamese mission at Bangkok that we find the large College of the Assumption. It was founded and is managed by missionaries and accommodates more than 400 students. A few years ago when M. Doumer, then Governor-General of Indo-China, visited it, he offered warm and well deserved congratulations to the superior, Father Colombet, on the success of the work there. Not long ago the King of Siam ordered a public competition between the pupils of the various royal or other schools of Bangkok. The conditions of this competition were published; the prize, to be divided equally between the first two competitors, was a sum of 2,500 pounds sterling. One of the professors at the palace school, a former pupil of the missionaries' college, obtained permission to compete, and the college also presented three candidates meeting the required conditions. The competition, which lasted five days, was attended by about thirty persons. The palace school professor stood first and the pupils of the college obtained second, third and fourth places. The second competitor, a young boy of seventeen and a Catholic of an old family, went to London to complete his training at the King's expense.

In 1898, the mission of Siam built a large hospital for Europeans. Father Romien, a missionary, was its architect and designed the whole establishment with its dependencies in such an excellent manner as to win general admiration. In fact, a Protestant paper even said: "If we did but consider Bangkok and its European community, we might say that the

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hospital is perhaps too luxurious. But it is dedicated to Saint Louis, who declared that nothing can be too magnificent for the suffering members of humanity."

On his return from a visit to England, made a few years ago, the King, Chu-la-long-Korn, in welcoming the missionaries, spoke to them concerning the impressions of his journey, and stated that His Holiness Leo XIII had interested him above everybody else. In fact, the portrait of the Holy Father, which had been handed him by the apostolic nuncio in Paris, occupied a place of honor in his palace. He liked to repeat: "I was cordially received everywhere, better even than I had dared to hope; but all that was official. Only at the Vatican did I find a father's soul. One feels that there is something divine in that heart."

In the Burmese mission we find one of the most admirable instances of Christian charity,—a fine establishment recently founded for lepers by Father Wehinger, of the Paris Foreign Missions. In a large enclosure, eight pavilions, four for men and four for women, have been erected, where 250 patients have already found a home. The staff is composed of two missionaries, six Franciscan Missionaries of Mary who went out in 1897, one catechist, one school-master, a clerk, and four servants.

Several other missions also keep up leper settlements, where missionaries and religious women sacrifice their lives generously in the heroic exercise of deeds of charity. They cannot forget the fact, that sooner or later they will be attacked by the terrible

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malady which science is yet powerless to cure. But their reward is in Heaven, and meanwhile they live on, knowing that they are serving Jesus Christ in the persons of their poor patients, whom the world holds in horror, and that they are doing much to preserve from this terrible scourge thousands of human lives which would certainly be infected beyond the enclosure walls by contact with these poor wretches whom they have gathered around them and separated from their fellow-citizens.

The districts of Tong-king, of Annam and of Cochin-China now enjoy religious peace under the government or protectorate of France. They contain eight vicariates, in charge of the Society of Foreign Missions, and three others intrusted to the Spanish Dominicans. The number of Catholics exceeds 800,000. These are marvelous results when one looks back over the thirty years since the French occupied the land. One shrinks with horror as one remembers the unutterable persecutions which once afflicted those ill-fated missions. From 1883 to 1886 more than 50,000 Catholics were massacred, and hundreds of Christian stations were burned. Even to-day the missionaries have to fight against the powerless hatred and the falseness of the cultured classes and the mandarins who sometimes, unfortunately, have good excuses for their unrighteous dealings, in the conduct of Europeans towards them.

A passing tribute should be paid to him who was perhaps the greatest of these Indo-China missionaries, and it should be recorded that the Catholic religion

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suffered a great loss in July, 1898, by the death of Father Six, who had then reached the age of seventy. He was undoubtedly one of the most remarkable native priests of the vicariate, and indeed of all Indo-China. First confessor of the faith, then rector of Phat-Diem, Father Six was ever a striking example of piety and practical common sense. Wondrous are the works which he undertook and carried through with unvarying success: embankments to finally win from the sea those lands which bit by bit were being undermined; churches and chapels which the visitor cannot fail to admire for their elegant and bold designs; homes for the poor and wandering, and shelters for children,—all these he undertook and executed simultaneously. At the same time he was careful to give to all religious ceremonies the solemn and grand effects which please the faithful and which enhance the dignity of our Holy Church in the eyes of pagans. Well versed in Annamite jurisprudence, he soon came to be the most respected arbiter of the region, and consequently enjoyed great personal influence. The highest officials of the country were delighted to be counted among his acquaintances, and the official representatives of the Protectorate were always ready to acknowledge the great services he rendered to the French cause, which had become indeed the nation's cause. In appreciation of all these services, he was fittingly made a Knight of the Legion of Honor.

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CHINA

China, with her enormous population of about 480,000,000 pagans, has long attracted to her soil the best of our Catholic workers. But, alas, in spite of centuries of effort, in spite of untold expense and of rivers of blood shed in almost every province, the results obtained are meager. In all the Empire there are barely one million and a half of Christians. The cause of this lack of success must be sought in the antipathy or rather the hatred of the cultured classes and mandarins towards Europeans, in the love of the Chinese for material things, the slight attention they pay to supernatural questions and above all, to the total absence of religious liberty, although there is a sign that this will be changed under the new régime.

At various dates China signed treaties securing considerable privileges to the missionaries and missions. Such were, for instance, the treaties of 1844, negotiated by M. de Lagrené, French plenipotentiary; that of Tientsin, May 27, 1858; and of Peking in 1860; and more recently, after the last armed intervention of the European powers, and the taking of Peking, the Decree of March 15, 1899, obtained by M. Pichon, French Minister to China, and Monsignor Favier, Vicar Apostolic of Peking. But one thing is certain, these treaties have done little to abolish the resistance of the Celestials, nor have they diminished their antipathy for strangers.

After the signing of these treaties and before the

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decree of March 15, 1899, what terrible disasters we have to register. There is not a single mission which has not cruelly suffered. Christian communities have been pilfered, churches burned, presbyteries ruined, missionaries massacred, and faithful Catholics imprisoned or exiled. The provinces of Szechwan and of Kwangsi rank first in the numbers of Christian martyrs. Here we find the names of Fathers Mabileau, Rigaud, Huc, Berthollet and Mazel. Kweichou mourns for Fathers Néel and Muller; Yunnan has lost Fathers Baptifaud and Terrasse; Kwangtung was the scene of Father Chanés' tragic death; Tientsin was overwhelmed by the horrible drama of 1870; Kansu, by the death of Father Jean de Triora; and Hupe by that of Father Delbrouck, who at the end of 1898, was slaughtered and horribly mutilated along with 83 Christians.

And what has been and is still the life of those other missionaries? Lost in a little village in the mountains or in a large city with only a few Christians round them, thousands and even millions of pagans ever watching them, they are subjected to calumnies of all sorts. The more absurd the tales brought against them, the more readily are they believed. Sometimes these calumnies are spread in good faith by men who believe them, sometimes they are invented by the cultured, the mandarins, the first comers. Anonymous posters, infamous hand bills, accuse the missionaries of having committed the most heinous and extraordinary offenses, for the odious imputations invented centuries ago are still believed

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by the people. They readily believe that missionaries tear out the eyes of dying men, or use children's brains to make strange remedies for various diseases. Journalists falsely announce that during a certain night, at a stated hour, some church was burned, some presbytery sacked, and thus the hatred of the pagans is stimulated. They are urged to imitate these imaginary exploits; while at the same time the false news spreads alarm in the ranks of the Christians and obliges the missionaries to be ever watchful.

Can one realize what it is to live ever a prey to anxiety, less on one's own personal account than for the precious institutions of which one has the charge, or for well-beloved spiritual children? Can one imagine the weight which crushes the heart and the band of iron which presses on the mind? And that is the life of many missionaries in China. Not everywhere, of course, does this condition prevail. There is a sensible difference between the existence of the priests stationed in the coast-towns, and open ports, such as Shanghai, Hangchow, Peking, and that of the Gospel preachers inland, in Kweichau, Kwangsi, Hunan, Szechuen, et cetera. In the provinces where the Europeans are little known, where the cannon has never been heard, where steamboats have not penetrated, Catholic priests enjoy only a minimum of freedom. They cannot build an elevated church, or install a convent of Chinese nuns, or call European nuns to their assistance, or even openly visit a girls' school; and it would be difficult for them to appear commonly in the cassock worn by missionaries in Man-

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churia. The difference between these two categories is seen at first glance.

Go into the North—to Mukden, Tientsin, Peking, Shanghai—and you will see fine churches with graceful spires, decorated with massive towers, constructed in the midst of populous cities or on high hills dominating immense plains. In Canton you will admire that superb granite cathedral built by Monsignor Guillemin. Go then to Szechuen, Kweichau, Hunan, Kwangsi, Shansi and you will, as a general rule, find humble oratories hidden behind walls and looking outwardly like ordinary dwelling-houses. At Kweiyang, where for a time the Catholics enjoyed a certain liberty, they dared to add a Chinese tower to their oratory, but they would have hesitated to put up a Gothic or Roman tower.

Certain rights which our priests have obtained in principle and which are necessary to apostolic action, are preserved with great difficulty. We will quote merely one example. In 1865 a French minister plenipotentiary in China, M. Berthemy, wished to determine one of the articles of the treaty of Peking and entered into an agreement with the Celestial Empire by which missionaries were allowed to purchase property, lands or houses, without obtaining an authorization from the mandarin. The agreement was observed fairly well for a few months; but soon the provincial authorities refused to recognize it and insisted on an authorization being first obtained; and naturally small and great mandarins all hastened to refuse such authorization. Things came to such a

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point that M. Gerard, then French Minister to China, was obliged to take up the matter again and in a series of able communications at length forced the Tsung-li-ya-men to clearly define the terms of the first agreement and to give orders enforcing its observance.

Nevertheless, in spite of all obstacles Catholicism is progressing in China, especially in places where relations are more frequent with Europeans. At Peking, for instance, and in Kiang-nan not alone the poor and humble come to seek the true God, but also merchants, landowners, agriculturists, and even men of wealth, or at least those who are well-to-do. For greater developments, we must trust in the future, which seems fairly secure, thanks to the decree of March 15, 1899, and to the recent political change.

This decree recognizes that the Catholic religion and worship are spread throughout all the provinces of China and, to avoid conflicts and insure harmony between the population and the Christians, determines the manner in which official relations shall be established between imperial representatives and missionaries. The official text runs as follows:

“Should any serious difficulty arise, in whatsoever province it may be, and should it be impossible for the missionaries and mandarins to agree amicably as regards the matter in dispute, the bishop and missionaries of that place must request the intervention of the minister or consul of the power to which the Pope has intrusted spiritual protectorates.”

These words contradict all idea of the nationaliza-

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tion of missions; they indicate and officially affirm that the Protectorate régime is and shall remain the system under which dealing may be established between the Chinese State and the Catholic Church. The power alluded to in the decree is not indicated more explicitly; but by virtue of the treaties concluded with the Chinese Government, confirmed by long practice and by very numerous testimonials of gratitude on the part of Propaganda and of the missionaries themselves, France is the nation which is called upon in all the forty vicariates apostolic of China, that is to say, in all, with one single exception, to defend religious interests.

In this same decree the bishops are declared to hold equal rank and dignity with the viceroys and governors, which appears to be a mark of very high esteem; the vicars general and archpriests "rank with the treasurers, provincial judges and stewards"; and the other priests "with prefects of the first and second class." All matters of etiquette are provided for. The missionaries of different degrees in the Catholic hierarchy are authorized to "request to see" the Chinese functionaries of similar rank and to treat in friendly manner with them concerning religious matters; while the mandarins are enjoined to "negotiate without delay in conciliatory manner and to seek a solution to difficulties."

Does this mean, as has been alleged, that henceforth, the liberty of Catholicism, her preachers and her faithful will be complete? Certainly not. Even those who obtained the decree cannot believe it; yet

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it is a great forward step, at which we must truly rejoice, while hoping that the new state of things in the Chinese Republic will still further benefit the Church.

Let us leave the future now and look at the present, and also on the past. That which strikes us most in the work of missions in China and in the missionaries' labors is the great number of pagan children who have become Christians. The Chinese, as is well known, are rather willing to forsake their children, especially the girls. Our priests and nuns have been ingenious enough to organize "baptizers" of both sexes who go into town and village to confer the sacrament of regeneration on these poor little forsaken beings, and to found orphanages where they receive and educate the little waifs whom death has spared. The three missions of the province of Szechuen in particular have always been remarkable for this work of spiritual and corporeal salvation. Thus, each year in those provinces more than 100,000 children are baptized; there are also some in the northern part of Chang-tong and in many other missions.

European nuns have come successfully to the aid of the missionaries. The Sisters of St. Vincent de Paul are at Peking, at Tientsin, Ningpo and in other towns. The Franciscan missionary Sisters are settled at Tche-fou, at T-chang, and have even penetrated into the interior of China and into Mongolia, while nuns of various other orders are scattered in all the chief towns. The Little Brothers of Mary manage most of the European schools in China, whether at Peking, Shanghai, T-chang, or Ou-tchanfou.

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They teach French to the children and students, as the Lazarist missionaries, the Jesuits and the priests of the Foreign Missionary Society do also. Besides these European religious, native catechists, tertiaries and religious women lend most important help in the good work. They all labor together in the various institutions, orphanages, hospitals, dispensaries, pharmacies, where they exercise great influence over the natives.

To sum up, there are in China about 800 missionaries belonging to ten congregations, administering thirty-nine vicariates apostolic; forty, if we count Thibet. More than 600 of these are French. Let us hope that the era of persecutions will be closed with the advent of these valiant pioneers of civilization and Christianity, and the foundation of the new government, and that God will soon allow His emissaries to gather the fruits of their arduous labors.

KOREA

The history of the mission in Korea is eventful. Persecutions which ravaged the kingdom until 1880, led to the martyrdom of twelve bishops, or French missionaries, three of whom perished in 1839 along with hundreds of Catholics, and nine in 1866. From 1878 to 1880 a bishop, Monsignor Ridal, and a missionary, Father Deguetta, were imprisoned at Seoul. But since then, treaties signed by Korea with the United States, Japan, England, Germany, and France, and then the Sino-Japanese war which entirely opened up Korea, have put an end to the anti-

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religious tyranny in that land. The new political state of Korea, under Japanese protection is a guarantee of greater stability, peace and religious liberty. The consequence is that the number of adult baptisms increases steadily and represents all classes of society, even the highest in the land.

By a singular coincidence, it has been given us to see in Korea that which rejoiced the heart of the Apostle St. Paul in Rome. Even as the great Apostle had converted some members of Nero's imperial family, as he tells us in his Epistle to the Philippians, 4:22, so also in Korea the mother of the King, the wife of the greatest persecutor of Catholics in the realm, secretly embraced the Catholic faith. Princesse Marie had been a Christian at heart for many years. Since the sinister days when the Regent strove to exterminate the very name of Christian from the land, she had been studying the Catechism and Catholic prayers by his side. She was long held back and chained, so to speak, by participation in acts of idolatry and superstition, which the evil events of those times and her position rendered it almost impossible for her to give up. When she had broken all these bonds and felt herself free, she begged for the grace of regeneration. Monsignor Mutel had the great consolation of baptizing her and giving her the sacrament of confirmation in October, 1896. A little later he saw her again to hear her confession and give her Holy Communion. It was to be their last meeting on earth. A few months later she fell ill, and did not again leave her bed. The profound

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secrecy which enveloped her conversion rendered it impossible to give her the last sacraments, but up to the very end she was attended by one of her waiting women, a Christian, also, who upheld and comforted her by means of sign words which they had agreed upon, but which the people who surrounded them could not understand. Princesse Marie died on January 8, 1898.

A singularly encouraging symptom for the future of Catholicism in Korea is the love of the religious life which manifests itself among the young women of that country. Hardly had the Sisters of St. Paul of Chartres been settled at Seoul and Chemulpo after the persecution, when they were asked to open their ranks to young Korean maidens and soon eleven native nuns and twenty-eight novices or postulants joined the European nuns. They continue to seek the veil, which proves that there exists among the people a desire for religious perfection and an elevation of Catholic sentiment which had not been dreamt of.

Such is the present state of Catholicism in that country, where, thirty-five years ago, no missionary could show himself without being immediately thrown into prison and expelled, if he escaped beheading.

JAPAN

Japan astonished the old world less than ten years ago by a sudden revelation of her intellectual gifts, her activity and her technical knowledge of military matters. The war which she waged successfully against Russia raised her with one bound to the rank

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of one of the most important nations of the world. From a religious point of view, too, although minds move less quickly in Japan than in many other countries, progress has been relatively considerable.

The history of the Japanese missions during the nineteenth century, comprises four periods. The first extends from 1832 to 1858, and is a period of useless attempts at evangelization, which ended by the signing of treaties with the principal nations of Europe. The second, from 1858 to 1872, revealed the existence of old Japanese Christians, who had preserved, in spite of the lapse of time, in spite of misfortunes and the absence of any priests, that faith which the missionaries of the sixteenth and seventeenth centuries had taught to their fathers. At the same time, the period is marked by numerous persecutions. The third, from 1872 to 1884, though marked by a lull in the persecutions, restricted liberty; for the missionaries, as foreigners, were not allowed to go any distance from the harbors without special authorization and were forbidden to settle inland, which of course implied the impossibility of constructing churches, opening schools, orphanages and hospitals, and founding parishes. Their activity was restricted to a small number of towns which were all, with the exception of Tokyo, situated on the coast.

Gradually, however, about 1887, a few missionaries were able to obtain recognition as professors and thus got permission to reside in the towns of the interior where they taught languages and the sciences. Since 1878, the Sisters of St. Maur, those of the Child

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Jesus from Chauffrilles and of St. Paul of Chartres were allowed to settle at Tokyo, Kobe, Hakodate, to open schools, work shops, orphanages, and also to establish a pharmacy and dispensary. Then it was that Rome divided Japan into two vicariates apostolic, with two bishops, one ruling over Northern Japan and her islands, the other over Southern Japan.

The fourth period opens in 1884 with a decree dated August 12, declaring that the Shintoist and Buddhist priests are no longer state functionaries, and that the nomination and dismissal of the chiefs of the temples are henceforth effected by the authorities of either religion. Nevertheless, the rules concerning the labors of the different sects had to be submitted for approval to the Minister of the Interior. Owing to this decree, the two ancient religions of Japan became autonomous and there was no longer a state religion. Nevertheless, Shintoism was still the sovereign's religion and the ceremonies of that religion were obligatory for a number of functionaries. But there was now ground to hope that entire religious liberty would finally be proclaimed, which really happened a few years later when, in 1889, absolute monarchy became constitutional. Article 28 of the new constitution declared: "Japanese subjects shall enjoy religious liberty in all that is not prejudicial to peace and good order, nor contrary to their duties as subjects of the king."

Great was the effect produced by this declaration in Rome. Leo XIII had already created, in 1888, a third vicariate, that of Central Japan, and he now

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proceeded, on April 17, 1891, to establish a fourth, and a few weeks later, on June 15, 1891, he established the Catholic hierarchy in Japan, raising Tokyo to the dignity of an archbishopric, with three bishoprics for suffragans at Nagasaki, Osaka and Hakodate. Since then the four dioceses, directed by an archbishop and three bishops, assisted by 112 French missionaries have made rapid strides in the development of charitable institutions and in the number of converts to Christianity.

Among these institutions, the first in importance, is the creation of a band of native clergy. History will be unable to criticise the new missionaries in Japan, as Rohrbacher criticised the former missionaries, for not having tried to form a body of native priests. The institution is working well; nearly forty native priests have been ordained, along with a body of auxiliary catechists, whose training is less difficult to effect, and whose aid is very useful. They number about three hundred.

In order to reach the higher classes of society, the bishops of Japan appealed to the Marianists, well known for their Collège Stanislas in Paris, and begged them to found, in the chief towns, colleges where sound instruction and moral and refined education could be given. The first religious of this order reached Tokyo in 1887, with the Abbé Heinrich at their head, and were highly recommended to the Japanese authorities by the French Minister in Tokyo. Having obtained permission to establish a college in the capital, they hired a temporary building and

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opened school with sixty pupils. Each year the number has increased, and in 1894 the school opened with 142 pupils. At the end of the school year, one hundred and twenty scholars were still present, eighty-five boarders and thirty-five day-scholars. Monsignor Osouf gave out certain statistical details on this occasion which show what various elements went to make up this interesting institution. He said:

“Of these hundred and twenty pupils, thirty-one are Catholics, fifteen are Protestants, fifteen catechumens, two Jews, and fifty-seven pagans or without any known religion. The variety is still greater if we consider nationality. Thus, there are forty-three Japanese boys, twenty-three English, fourteen French, twelve German, five American, five Italian, three Spanish, three Flemish, three Swiss, three Chinese, two Portuguese, two Danish, one Austrian and one Scottish; altogether, fourteen nationalities represented in a college of one hundred and twenty pupils.”

When the school reopened in 1896, there were 160 pupils, one-third of whom were Japanese; a second third were European and the others, half-castes.

Towards the end of 1891 the Marianists founded a second mission at Nagasaki, close to the old Christian establishments, in order that they might have not merely a school but a novitiate. This establishment, called the School of the Star of the Sea, was soon followed by the opening of another at Osaka, called the Bright Star. Another Marianist college, the School of the Morning Star, has been officially recognized by the Japanese Government.

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Catholic charitable institutions of all sorts are also flourishing in Japan. The girls' orphanages shelter 1,500 children; the boys' orphanages contain even more. The Sagi-Kirchi House at Tokyo is popularly called the professional school, on account of the numerous trades taught to the young men when they leave the elementary classes. An agricultural orphanage is established at Hakodate. Several Catholic hospitals exist with a great number of patients. Admirably organized are the leper settlements at Gotemba and Kumamoto. In the latter, the Franciscan Missionary Sisters of Mary devote themselves to the alleviation of suffering. In 1897 and 1898 Cistercian nuns and monks settled in the diocese of Hakodate, where ever since they have been doing much good.

The Trappist monks at first occupied the attention of the press during several months. They were first introduced to the Japanese public by an important Tokyo paper which described them as "the strange foreigners." The writer then went on to say: "Strange, indeed, in this band composed of Frenchmen, Flemings, Englishmen and Italians. Strange their mode of life, their costume, their practices. Whence do they derive their means of support? Mystery! They say they are monks; but may they not be spies in Russian pay, or the crew of some whaling craft wrecked on our coast?"

Public opinion was aroused. The Emperor requested one of his chamberlains to gather information concerning them, and to distribute alms among them

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if they were really destitute. But all doubt disappeared on reading the announcement which Father Ligneul published concerning the Trappists. One of the Sapporo papers printed it as a fly-sheet, following a most favorable report drawn up after the official inquiry. Thus ended, to the honor of these monks, all the disturbance which had been made about them.

The Cistercian monastery in Japan also occupied the attention of the papers, especially those printed in English, which expressed great pity for the interesting victims of the cloister and blamed those who had imprisoned them "in a life which is no longer in accord with our modern ideas," and even accused the monks of downright cruelty. But these polemics ceased so soon as these false allegations had been triumphantly refuted.

The press has great influence in Japan, and therefore a certain number of apostolic workers have turned their attention to journalism. Our Catholic friends in Japan have published more than fifty volumes in Japanese, dealing with religious matters. Since 1880 they have carried on, under various names, a review in which the most important theological, philosophical and scientific subjects are discussed, and in which are to be found interesting details of religious and Catholic life in Japan. It bears at present, the name of *Tenchijin*, *The Universe*, and is published in Tokyo. A weekly paper of more modest proportion, is printed at Kioto, *The Voice*.

The Catholic education of girls has made great

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progress in Japan, and yet it was a very difficult problem to solve. One must know Japan well to understand how hard it is to conduct a school appropriate to the education of Japanese girls, especially a boarding school kept by European Sisters. It means two entirely different worlds, enclosed and mingling under the same roof, for nothing is said or done in a family in Japan in the same way as in a European one. The problem to be solved was this: the community, in order to maintain its proper character, must live in its customary manner, observing its rules and customs; while the Japanese must be brought up according to the customs of their country as they are to continue to live in it; and yet, between Japanese and French, the relations must be such that the contact of the former with the latter shall tend to draw them towards the Christian religion, while remaining Japanese children. In theory nothing seems easier, but in practice nothing is more complicated. This result has been obtained by the Sisters of St. Maur, who after a long experimental period, have at length made remarkable progress, thanks to their wonderful spirit of abnegation. Their pupils are daily showing the fruits of this teaching.

Another successful effort made by the same Sisters, was the opening at Tokyo of classes for arts and languages, intended for persons of the best Japanese society who are often absolutely in need of this complement of a European education. The first result for these young ladies who showed great devotion to their studies, was their discovery of quite another na-

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tion in the same country. It may be said, indeed, that persons of the upper classes in Japan have practically nothing in common with those who fill our orphanages. The refined young girl, or young woman in Japan is exquisite in politeness, delicacy, modesty and distinction. Unfortunately, however, she is, as a general rule, excessively timid. The Japanese desire that their women shall be taught firmness of character and such accomplishments as they require, without troubling about any other feminine virtues. This difficult task demands, on the part of teachers, a great many rare qualities, and, above all, much tact and patience. The beginnings of such an undertaking were naturally surrounded with obstacles, and the first steps were slow and laborious, as well as costly. But the results already obtained are comforting and encouraging. These valiant nuns now have under their charge something like 2,000 pupils, including the children who attend the elementary schools.

We must not, however, shirk the fact that there are numerous and powerful obstacles to the conversion of the Japanese to Catholicism. Besides the ordinary obstacles to be met with in all forms of paganism and the difference in customs and habits, the missionary is confronted with opposition on the part of the bonzes, and their opposition is perhaps more strenuous in Japan than anywhere else, because they use modern arms in fighting against Catholicism: schools, pamphlets, reviews, newspapers, unceasing propaganda both in the interior and abroad, even in

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Catholic countries, the better to ruin the credit of apostolic laborers.

Besides these obstacles, it seems that another great hindrance to the action of the missionaries is the *esprit de corps* which unites the members of a family, of a village, of a corporation and the pride of race which causes the Japanese to consider as humiliating the acceptance of a religion which they would not have the right to prune down to their own likes and dislikes, and finally the skepticism, resulting from the intercourse between Japan and Europe, which threatens to overthrow everything.

One of the causes which has contributed not a little to give rise to skepticism and develop it, is the multiplicity of Protestant sects. Some of these churches are only Christian in name; for, on account of the principle of free interpretation, they have come to such a point that some of these sects do not even believe in the divinity of Jesus Christ, and even question the spiritual nature of the soul its very existence, and the very existence of God. Of course, all Protestant sects do not go so far, and such advanced theories are fortunately still a rare exception. But the existence of such a large number of different churches leads the Japanese to imagine that Christianity, like Buddhism, is so divided up that truth is to be found neither on the one side nor the other, and that there is, in fact, no true religion.

Protestant mission churches are numerous in Japan. As soon as the first treaties threw open the doors of the Empire, American and English missionaries has-

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tened to settle there. In 1900, the entire country contained 36 different sects, with a staff of 652 foreign missionaries (men and women), 302 ordained ministers, 580 native preachers not ordained, called assistant preachers, and 299 female catechists to whom was intrusted the propagation and explanation of the Bible. They then numbered 40,578 adherents, and these figures have certainly increased since then.

To this enumeration must be added the Russian schismatics, represented in Japan by one archbishop and several priests sent out from Russia, and a native clergy, with catechists and 23,856 adherents.

Such is the present state of Catholicism in Japan. If we consider that complete religious freedom dates back only some ten years and that in 1872 hundreds of Christians were lying in prison on account of their faith, one is forced to admit that progress has been real and relatively rapid.

This naturally much abridged description of our missions as a whole shows that the Catholic Church may rightly find great consolation and much hope in the work going on in Japan. Nevertheless, if we consider the enormous number of souls to be converted, we can but repeat the words of Our Lord: "The harvest indeed is great, but the laborers are few." (St. Matthew 9:37.) Indeed, it is only too true that the priests at work in Japan are not sufficiently numerous and we urge Christian families to send forth more of their sons and daughters, since it is of course in such homes that the sacerdotal vocation is born and developed.

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The clergy, both in the old Catholic countries and in the mission field, is God's army, working and fighting everywhere for the glory and extension of His reign. We should have, therefore, a very incomplete and imperfect idea of the actual state of the Church in the world at large, if we were not made acquainted with the clergy, their mode of life, their organization, and the hierarchy of Roman Catholicism.

At the heads of these men of God is the Pope, who holds them all in the hollow of his hand and who can ask of them anything and everything, even to the sacrifice of their lives, which they will promptly make if they are what they ought to be. The Popes have been the first to set the example of the most absolute devotion to the cause of Christ. Of the two hundred and sixty-four Popes who have governed the Church up to our day, thirty-four are martyrs, forty-eight saints of the faith, and five are numbered among the Blessed.

Under the Pope's jurisdiction the bishops form, instruct, direct and utilize the clergy, assigning each of its members to his special place and function, and conferring on them the spiritual powers necessary for the salvation of the Christian peoples. We explained at the beginning of this chapter the character and function of the bishops. It remains for us, therefore, under the name of clergy, to describe the priests, both secular, that is to say, those living in the world, and regular, that is to say, those having taken the three vows of poverty, chastity and obedience. Then

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we will take up the body of religious who are not priests.

The formation of a priest is a long and laborious task, to which the Church attaches the greatest importance. The Church instructs with care and directs towards piety the children who intend to take up the sacerdotal life. For this purpose, recourse is had to the seminaries where the future priest enters, generally in the "little seminary" in his twelfth year. The Church has always openly claimed the right to perfect freedom in this delicate and all-important task. Pius VII, in a document dated August 18, 1819, entitled "Exposition of Sentiments," and addressed to the princes of the German Confederation, reminds them that it is the bishops' privilege not merely to teach the people, but to teach theology and the other sacred sciences to future ecclesiastics, either personally or through masters whom they themselves shall choose; and that the civil power can neither hinder nor limit that right. Leo XIII develops the same thought in his Encyclic of January 6, 1886, addressed to the Prussian bishops.

The Church first exercised this right under the form of episcopal schools, the most illustrious and ancient of which is the Patriarchum of the Lateran at Rome, which was in operation as early as the fourth century; for there it was that St. Eusebius studied. The second and fourth Councils of Toledo, 581 and 683, also mention these episcopal schools, which are called *episcopia*. One of Charlemagne's capitulations of 789, recommends their development. A

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council of Rome, 825, decrees the foundation of an episcopal school at the seat of every bishopric, and another council held in 850 assigns the titles of *magister*, professor and doctor for those schools. Finally, Alexander III, at the Lateran Council of 1179 introduces the teaching of grammar and decrees that the schools shall be free.

The first precise mention of seminaries was at the Council of Trent, Session XXIII, Chapter 18. The council had recourse to the seminaries as the best means of resisting the attacks of Protestantism. It was decided that every bishop must have a seminary, and if he had none, he must erect one. The foundation of a seminary does not consist in the purchase, assignment, or construction of a special building for this purpose, but in the organization of a college, that is to say, the establishing of a college in a single building, under the special discipline determined by the Council of Trent, for the purpose of educating young men who intend to become priests. A bishop may not close his seminary. The Sacred Congregation of the Council, by a decision dated July, 1840, prevented the Archbishop of Spoleto from closing his seminary on account of the crushing debts he had incurred to maintain it. According to the decision of the congregation, he had simply to impose new taxes or to reduce the expenses. The seminary ranks after the cathedral church. In accordance with the terms of a letter of Leo XII, dated June 30, 1828, several dioceses can, if they are too poor, unite their funds for the establishment of a common seminary; and the

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Council of Trent provides for the division of the seminaries into as many sections as the bishop shall judge right; hence the "great" and the "little" seminaries. A letter of Cardinal Antonelli's, dated June 28, 1859, in the name of Pope Pius IX, declares:

"When it is considered better to separate the pupils, and create two different establishments, the one called 'little' seminary and the other 'great' seminary, this disposition in no way modifies the prescriptions of the Council of Trent, because the two separate establishments really form but one single seminary, as the council has ordained, and because by this means the pupils are brought up, from their early years, in the spirit of their future state."

The direction of diocesan seminaries is by right reserved to secular priests, as these establishments are entirely under the control of bishops. But religious may be called upon to direct them, though only with the permission of the Holy See and on the express condition that the bishop's jurisdiction shall remain intact and that all his rights shall be respected.

In the administration of his seminary the bishop is assisted by two committees, one for spiritual and the other for temporal matters, composed both of canons and priests. The bishop nominates the superior or rector and the directors. The confessor or spiritual director is the most important person of the seminary because he knows the real thoughts of all the students. To prevent abuses and indiscretions, Leo XIII decided, through the Holy Office, on July 5, 1899, that the functions of spiritual director are

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incompatible with those of rector or vice-director of the seminary. In all these prescriptions, one recognizes the consummate wisdom of the Church.

The curriculum in the small seminaries is as complete as that of the best primary and high schools. In the lower classes, the elements of learning and literature are taught, then the sciences with all their modern developments, history, rhetoric, and ancient and modern languages. After six or seven years of solid study, the young candidates for holy orders enter the great seminary where they continue for five years, studying scholastic philosophy, according to the last prescriptions of Leo XIII and Pius X, dogmatic and moral theology, the exégesis of the Holy Bible, apologetics or the defense of religion and the refutation of those modern systems which attack it, canon law, the history of the Church, and mystical science, or the direction of souls, while at the same time, they apply themselves to the exercises of piety and the regular course of life which should sanctify them and render their sacerdotal careers more and more perfect.

About 1850 the study of the classics was much discussed among Catholics. It was questioned whether in the little seminaries classics, and above all pagan classics, might be studied. Pius IX in his Encyclical *Inter multiplices* of March 21, 1853, encouraged the teaching of classics as well as the excellent works of the Holy Fathers and the most famous heathen authors, after careful expurgation—*ab omni labe purgatis*. With such a complete course of studies, it is not surprising that a high standard of intellectu-

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ality is maintained among the Catholic clergy and that many remarkable men are found in their ranks; "For the lips of the priest shall keep knowledge," say our Holy Books (Malachi 2:7).

The Congregation of Studies at Rome watches over the teaching and maintenance of traditions which are the strength of all such studies. Thus it was that recently the congregation censured the too frequent use of national languages in the theological and philosophical lectures and the tendency to neglect the Latin tongues, in which are written the masterpieces of the Holy Fathers and theologians, and the liturgical formulæ of the sacraments, which makes it possible for Rome to enter into easy communication with the pastors throughout the world, in spite of their different nationalities, and modes of speech.

A Catholic theological student becomes a clerk when received into holy orders. These orders are of two classes. The first, called hierarchical or major orders, are the episcopate, priesthood and diaconate, to which is added the sub-diaconate. The second consists of four orders called minor which include door-keeper, readers, exorcists and acolytes. The power to confer orders belongs only to bishops, the right to the special bishop having jurisdiction over those to be ordained. Ordination, we may add, is the occasion for the most beautiful and most touching ceremonies of the Church.

Clerks can have two sorts of powers: those of holy orders which are conferred on them by ordination and the powers of jurisdiction necessary to legiti-

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mately exercise their powers of holy orders and to govern their flock. The hierarchy of jurisdiction comprises: the Pope, who has jurisdiction over the whole Church and from whom flows all other jurisdiction; bishops, who have ordinary jurisdiction over the dioceses entrusted to them by the Pope; priests and deacons, who have jurisdiction over the faithful according to the functions which are entrusted to them by the Pope or by the bishops.

Parish priests do not represent a special order in the hierarchy of jurisdiction. The opposite doctrine, called parochialism, nearly divided the Church into two parties. Parochialism appeared with Arius, the heresiarch, who was the first to teach that priests having charge of souls, since called rectors or parish priests, are equal to the bishops. In the thirteenth century the Doctors of the Sorbonne, then considered as the light of the world, taught that priests hold their jurisdiction from bishops, perhaps even from God directly and that, in any case, they cannot be deprived thereof. Pope Alexander IV condemned that doctrine, in 1255, as found in the writings of Guillaume de St. Amour, and John XXII did the same in 1344, as found in the writings of Jean de Poliac. But the Sorbonne did not accept this declaration. At the beginning of the fifteenth century it taught that parish priests were divinely instituted and had the right to judge with a deliberative voice in the councils.

In 1408, the Sorbonne forced the Franciscan, Jean Gorel, to subscribe to the formula, that "parish priests

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are, within the Church, minor and hierarchical prelates by the institution of Christ." In 1429, they forced the Dominican, Jean Sarrazin, to subscribe to this formula: "To hold that the inferior prelates, whether bishops, or parish priests, receive their right of jurisdiction immediately from God, is an evangelic and apostolic truth." The Council of Trent, Session XXIII, Chapter 7, also condemns parochialism: "If anyone says that the bishops are not superior to parish priests, or that they have not power to confirm and ordain, or that such power is given them in common with the parish priests, such a one is anathema." Parochialism reappeared again in the eighteenth century. In 1786, at the diocesan synod convened by Ricci, the Jansenist Bishop of Pistoia, the theory was again put forward that the parish priests should have the right to sit in councils with a deliberative vote. Pius VI condemned this thesis and in the Bull *Auctorem fidei* of August 28, 1794, declared it to be "false, rash, opposed to episcopal authority, subversive of the hierarchical régime, and favorable to the Arian heresy."

Today the best authority rejects, as is right, this spirit of parochialism. It is now held that parish priests are not divinely instituted, nor even of apostolic origin, seeing that the parishes appeared at the very earliest in the second and fourth centuries. Parish priests are not the successors of the seventy-two disciples, as is supposedly deduced from a formula of Pope Leo IV introduced in the Roman Pontifical; for this formula applies to priests as priests, but not

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to parish priests. The parish priest is not a pastor, properly speaking, because, according to the tradition of the first centuries, the word pastor was always employed as synonymous with that of bishop. Parish priests do not form the third degree of the divine hierarchy; for, as parish priests, they are an ecclesiastical institution. Parish priests are not prelates, for prelature supposes an honorary grade with external jurisdiction. Parish priests have no external jurisdiction, such for instance as the right to make laws, to judge contraventions to such laws and to punish infractions of such laws. Parish priests have not the power to excommunicate. These are the views of such an authority as M. André Mater.

Besides the powers of order and jurisdiction, the Church has "dignities." All power of order or of jurisdiction entails a certain dignity in proportion and correspondence with those powers. But above and beyond this hierarchy of dignities are others, sometimes superior to those powers and sometimes merely honorary. A cardinal, for instance, high as is his dignity, is not always a bishop and may be only a priest or even a deacon. A bishop or abbot, who is merely titular, or who has resigned his charge, can have no jurisdictionary powers. A prelate of the Roman court or an honorary canon may enjoy rights of precedence and other privileges but can have no power of jurisdiction. The situation is similar to that in the army. A general officer may be without a commission and therefore have no jurisdiction to exercise power, while an inferior officer may be provided with

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a commission which gives him, accidentally, a jurisdiction higher than his real substantive rank. For example, a colonel may be called upon, *ad interim*, to perform the duties of a brigadier-general.

Bishops have to account to their own consciences for the ordinations which they confer before God and before the Church. They have, therefore, the right and it is also their duty to examine carefully the candidate for ordination in order to be sure he is not unworthy to receive the sacrament of holy orders, and that there is nothing irregular about his candidature. For instance, ordination is radically null if conferred on unbelievers, those who are not baptized, on women, or if imposed by force. An ordination is irregular, that is to say illegal, though not invalid, if conferred on illegitimate children, slaves, married men or on candidates who are too young. The canons or rules of the Church fix, as their lowest age, fourteen years for the minor orders, twenty-one for the sub-diaconate, twenty-four for the priesthood and thirty for the episcopate. The Holy See alone can modify these age limits. Ordination is, furthermore, irregular if conferred on maimed persons, or the insane, the uncultivated, the bigamous, bad characters guilty of having caused the death of men, neophytes, persons condemned by the court, those who have been twice baptized, schismatics, heretics, apostates, those who have paid to be ordained, those who have exercised a higher order before having been advanced to that grade, as, for instance, a minor cleric who should have exercised the functions of a deacon, et cetera.

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Clerics who have been legitimately ordained acquire privileges which they cannot renounce: 1. The privilege of the canon law, by virtue of which whoever assaults a priest or a monk incurs by that very fact an excommunication reserved for the Pope. That penalty is applicable to violence on the part of clerics as well as on the part of laymen. The Sacred Congregation of the Council condemned, on May 16, 1788, a parish priest who had grossly insulted a young ecclesiastic in his service, and had even lifted his hand against him. 2. The privilege in virtue of which the ecclesiastical tribunals alone have the right of judging clerics, to the exclusion of civil tribunals. Pius IX condemned the contrary opinion in the *Acerbissimum* allocutions of September, 1852, and *Nunquam fore* of December 15, 1856, which occurred in the thirty-first proposition of the Syllabus. 3. The privilege of immunity, by virtue of which ecclesiastics are exempted from certain charges or dues: military service, lodging troops, communal functions, tutelary duties, labor duties, taxes in the form of carting, et cetera. 4. The privilege by which if their property is seized a necessary minimum for subsistence must be excepted.

The civil laws of some nations, and even of Catholic nations, do not always recognize these ecclesiastical privileges, and the Church, in the interests of peace, does not insist on their application. However, she does not renounce them but simply postpones to the future the decision of the question.

If ordination confers privileges on clerics, it also

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imposes duties. They must, by very reason of their condition, practice ecclesiastical virtues, and notably chastity; abstain from secular affairs such as exercising the professions of doctor, surgeon, district attorney, lawyer, soldier, et cetera; and must not undertake any commercial enterprise without permission of the Holy See, which permission is granted only in very exceptional cases, as for instance, when it is necessary to maintain a business in the family during the minority of the younger brothers of the ecclesiastic. Clerics must also abstain from secular amusements, such as dancing, theater-going, gambling, visiting wineshops, et cetera. They must be decent in their behavior and wear the special costume indicated by diocesan rules. From the sub-diaconate upwards, they must recite daily the Breviary office, distributed into seven parts or canonical hours. The present tendency leans toward the substitution of the Roman Breviary for diocesan Breviaries. And finally, every priest is obliged to celebrate Mass at certain times, at least a few times in the year. Generally priests say Mass every day.

Between secular and regular priests, or religious, there is but a slight difference in ordinary duties and in their ministry of the souls of men. A priest who is a religious but for some special reason cannot continue to live the religious life, and is obliged to leave his convent, is none the less a priest and must submit to the jurisdiction of his bishop. The difference is more marked in the case of religious who are not priests.

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Religious orders rightly hold a very large place in the administration of the Church, and their work has been throughout all the centuries so brilliant and so useful that it would be impossible in such a volume as this not to devote to them enough space to give the reader an exact and precise idea of the subject.

Monastic institutions are divided into orders and congregations. The religious orders properly so-called are voluntary associations of persons of the same sex who agree to observe under a common rule, the three solemn vows of chastity, obedience and poverty. Theoretically, religious do not belong fully to the order of clerics, for the promise to seek perfection by observance of the three evangelical counsels of poverty, chastity and obedience, does not necessarily imply entrance into holy orders. During the early centuries of Christianity many monks remained laymen. But at present a great number of religious are also in holy orders, and they all, whether priests or laymen, are subject directly to bishops or to the Pope, and form a part of the clergy.

Vows may be defined as promises made to God to accomplish things agreeable to Him, but to the observance of which one is not otherwise compelled. Since the time of Boniface VIII, vows have been divided into simple and solemn vows, according as the Church recognizes them as such. The dispensation from, or rather the commutation of, solemn vows is exclusively the privilege of the Pope. One cannot enter a religious institution under the age of sixteen. The Council of Trent, however, directed that girls be ad-

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mitted at the age of twelve. On the other hand, Pius IX in the Decree *Romani Pontifices* of January 25, 1858, insists that the solemn profession of a man shall not be considered valid if he is under nineteen. Moreover, the parents must consent to their children's taking the step; but in case of a refusal without any motive, the bishop may decide whether the matter shall be carried further. In the same way, a married person must obtain the consent of husband or wife, as the case may be.

After entering a religious order, a religious has five years in which to impugn the validity of his profession on the plea of constraint or violence. The Council of Trent insisted that the bishop or his delegate shall inquire twice before the candidate takes the habit, and once before profession, as to whether the candidate is acting on his or her own free will.

Admittance to religious orders is regulated by the Council of Trent, Session XXV, Chapters 17 and 19, a circular of the Sacred Congregation on the State of Regulars of March 19, 1857, a decree of Pius IX of January 25, 1858, a brief of February 7, 1862, and several Pontifical letters and acts of His Holiness Pius X. First the candidate is subjected, as postulant, to a preparatory trial, within the convent walls, during a period which varies according to the statutes of each order. He then takes the novice's habit after having shown a declaration signed by the bishop testifying to his birthplace, residence, age, habits, vocation, position, education and degree of instruction. He must furnish proof that he has no debts or pe-

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cuniary obligations, no judicial accusation against him, that he has never incurred any canonical censure, irregularity or hindrance whatsoever. After the novitiate, which must last at least one full year, the young religious pronounces his vows according to the rules of his order.

The solemn vow of poverty in one of the great orders suppresses all right of property for the religious. He must make his will two months before pronouncing the solemn vows, after which he can accept neither legacy, donation nor property of any sort without special authorization from the Holy Father. Entrance into religion confers several privileges. It enables illegitimate children to receive sacerdotal orders; it breaks all obligations formerly contracted by a simple vow; it dissolves betrothal promises.

The vow of obedience obliges the religious first of all to observe the rule of the order concerning the common life, food, clothing and, above all, enclosure. Enclosure is the prohibition to admit within the convent, any person of the opposite sex, and to go beyond the walls of the convent without permission from the superior, renewed on each occasion, and accompanied by some companion whom he shall appoint. "They may not," says the Council of Trent (Session XXV, Chapter 4) "leave their convents, even on the pretext that they are going to see their superiors, if the latter have not sent for them or ordered them to go out; and whosoever shall be found without written permission, shall be punished by the bishop of the locality as having broken the rule."

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The religious are governed by a hierarchy of superiors, each of whom directs one establishment or a group of several establishments. At present, most of the principal orders are divided into nations, which are subdivided into provinces, each containing several establishments, houses or convents. A general governs the order, a provincial governs the province, an abbot, conventual-prior, provost, rector, warden, or superior, governs each separate establishment. Abbots, being fully ordained priests, and having received episcopal blessing, can give minor orders to their religious.

Religious congregations for women are now very numerous. The members of these institutions are called Sisters, and take the three simple vows of poverty, chastity and obedience, sometimes but temporarily. They devote their lives to some special object, such as the education of children, nursing the sick, et cetera; they wear a special costume and live in community. The Council of Trent, Session XXV, Chapter 9, thus regulated the relations of religious women, with regard to the bishops: "Women's monasteries which are immediately subject to the Apostolic See shall be governed by the bishops, as delegates of the Holy See, notwithstanding anything to the contrary, and those governed by deputies of the general chapters or by other regular ecclesiastics, shall be left to their care and conduct."

But Leo XIII modified these relations of dependency by the Constitution *Conditæ* of December 8, 1900, in which we read: "Bishops, in so far as pos-

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sible, rather than found or approve a new congregation, should seek the assistance of one chosen from among those already approved and which have a similar object." When such congregations have spread beyond the limits of their original diocese this rule is laid down: "From the fact that they exist in several dioceses and that they everywhere apply the same rule and live under an uniform law, it results that the bishop's authority as concerns them must be diminished and limited." Here are the most important of these diminutions: "Bishops shall not be permitted to change or temper the authority granted by virtue of the constitutions either to the heads of the whole congregation or to those of each house. The administration of property owned by each congregation belongs to the superior general and the council. The revenues must be administered according to the rules of each congregation, and when a congregation has received from Rome its final approbation, the bishop cannot insist on an account being rendered to him."

Several important monastic congregations have Third Orders connected with their religious life and participating in their spiritual favors. Leo XIII defined the Third Order in the Bull *Auspicate* of September, 1882, as "a simple association comprising persons of all ages, both sexes and all conditions of life, who live in the world without belonging to the world, and who strive together to faithfully practice the commandments of God and the Church, and all the Christian virtues, loving peace and charity,

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showing moderation in food and dress and eschewing the dangerous seductions of dancing and theaters."

A Third Order is not a religious order properly so-called; neither is it a simple confraternity, for the system comprises a novitiate, a profession and a special habit. The foundation of the first Third Order probably dates from the time of St. Norbert, who died in 1134. Benedict XIV again approved of it and gave it new rules in 1751. The most widely spread Third Order, known under the name of the Seraphic Third Order, was founded by St. Francis of Assisi, approved by Honorius III, in 1221, by Nicholas IV on August 17, 1289, and confirmed by Leo XIII on September 12, 1882, and May 30, 1883. The Dominic Third Order was the next to be founded, and was approved by Gregory IX on December 22, 1229. The Servites founded another, which Martin V approved in 1424; the Carmelites were approved by Nicholas V, in 1452, and Sixtus IV, in 1476; the Augustinian by Sixtus IV, 1471-1481, and finally, Francis de Paul founded the Third Order of Minims, which was approved by Alexander VI, in 1501, and Julius II, in 1506. The Sacred Congregation of the Council decided on May 10, 1727, that thereafter the foundation of Third Orders should be reserved for the Holy See.

The rules of the tertiaries are drawn up by the founders or superiors of each order. But Leo XIII took upon himself the revision of the rules of the Third Order of St. Francis. The rules must always

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contain a clause declaring that they do not bind members under penalty of sin.

There are several kinds of tertiaries. There are those who live in common and those who continue to remain in the world, without wearing the religious habit, which they nevertheless have a right to wear and in which they generally ask to be buried. They often belong to a group called a fraternity which can be organized only with the permission of the bishop. All secular Catholics can belong to these fraternities which are centers of great piety. To be admitted, one must receive the habit from a priest specially nominated for that purpose and one must accomplish a novitiate of at least one year. Then one must make a profession in the presence of the superior of the order or a priest indicated by him. The director of these fraternities is the superior of the order and the chaplain is a priest delegated by the superior. The visitor is a member of the order and his duty is that of an inspector. The regular tertiaries promise to wear a special habit which is blessed, to practice certain mortifications, generally observing days of fasting and abstinence over and above those prescribed for ordinary Catholics, to recite the Divine Office daily, or to say corresponding prayers either in private or in company.

We may close this brief sketch of the religious orders with the following condensed list of the orders under which the religious have been organized:

Monks. Benedictines of Monte Cassino, Basilians, Vallom-

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brosans, Cistercians, Trappists, Mechitarists, Camaldolese, Sylvestrines, Olivetans, Carthusians.

Canons Regular. Canons Regular of the Lateran, Premonstratensian Canons, Canons Regular of the Holy Cross.

Mendicant Orders. Franciscans, consisting of the Friars Minor, the Friars Minor Conventuals, the Friars Minor Capuchins; Dominicans or Friars Preachers; Carmelites; Hermits of St. Augustine; Servites; the Lesser Orders—Minimo, Third Order Regular of St. Francis, Capuchins, Discalced Carmelites, Discalced Trinitarians, Order of Penance or Scalzetti.

Military Orders. Knights of Malta, Order of Teutonic Knights, Knights Templars. (These orders were organized in the twelfth century in defense of the cause of Christ by force of arms.)

Redemption of Captives. Trinitarians and Mercedarians. (These orders are mendicants and follow the rule of St. Augustine.)

Hospitaller Orders. Order of St. John of God, Cellite Brothers, Brothers Hospitallers of St. Anthony. (These orders are devoted to the relief of bodily infirmities.)

Clerks Regular. Theatines, Barnabites or Regular Clerics of St. Paul, Clerks Regular of Somascha, Camilians, Society of Jesus (also Mendicant).

The Institutes of Simple Vows.

The Eastern Orders. Monks of St. Anthony, Monks of St. Pachomius, the Basilians.

Such is the magnificent array of religious men who enrich the Church with their devotion and efforts, often of a heroic nature, especially in the missions where they work side by side with the secular clergy. There may be some surprise at the great number

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of these orders and religious congregations. But this is due to the diversity of work which they undertake and the purpose for which they were founded. With the needs of Christianity and the extension of the faith, each century and especially the nineteenth has produced a new blossoming of devotion. To this long list of monks should be added the religious congregations for women, still more numerous and living for the most part under the rule of one of the great orders.

What is the total number of these religious men and women? The statistics have not yet been drawn up. But if we start with the admitted number of 400,000 priests or thereabouts, both regular and secular, throughout the whole Church, we would not be far wrong in fixing the number of religious who are not priests at about the same, while the number of religious women is almost double. Therefore we may say there are about 400,000 monks and 800,000 nuns. If these be added to the priests, we have a grand total of one and a half millions of persons consecrated to God. A religion producing such a harvest of virtue, self-sacrifice and devotion to the Divine Master, Jesus Christ, is not a dead religion or even a decadent religion as our enemies would have us believe.

Another reflection, suggested by the multiplicity and ancient character of the greater number of these large religious families, is admirably developed by Montalembert in his work, "The Monks of the West," viz., that monasticism does not die out. On the contrary, it shows vigor fully explicable only by admitting

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its divine origin. Like the oaks in the forests, these humble religious stand forth, braving the tempests and attacks of time as well as the buffets and insults of men. If persecution hews them down, they spring up from their uninjured roots, stronger than ever. The love of Christ and of the Church which courses through their veins conquers even death.

With such collaborators supporting the secular clergy, the Church can fearlessly meet all the difficulties which the world opposes to her divine mission. These obstacles are numerous and are ever present; and in the two following chapters we will examine those which she has been called upon to overcome during the latter part of the nineteenth century, while, at the same time, we shall throw light on the pacific victories gained by the Vatican, victories worthy of all praise.

CHAPTER VI

THE POLITICO-RELIGIOUS HISTORY OF CATHOLICISM

The Political Principles of the Holy See—The Chief Politico-Religious Affairs of Recent Years in France, Belgium, Austria, Hungary, Great Britain, Italy, Spain, Portugal, Russia, Poland, Germany, the United States, Canada, Central and South America, Turkey, the Balkan States and Greece, Scandinavia and Holland.

THE enemies of Catholicism and many persons indifferent to church questions or not well informed on the subject are apt to imagine that the Vatican is, above all things, a political center, and that the principal occupation of the Holy Father and his cardinals is to construct and reconstruct political combinations, to interfere in the home affairs of states, to embarrass governments, to try to impose everywhere their ideas and even their preferences, and all this for the purpose of becoming the real masters of the world under the cloak of religion in accordance with the old adage, *Divide ut regnes*. But nothing is farther from the truth.

On the other hand, it would be quite as false to imagine that the Vatican has nothing to do with politics; it is obliged to take politics into consideration.

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Having in charge the Catholic Church, it must defend the institution. This is its mission and duty, so that it must, consequently, occupy itself with all anti-religious legislation, with any administrative persecution of parties, and with all sectarian personalities, whose avowed aim is often the destruction of Catholicism. The Vatican is, therefore, absolutely forced to intervene in political affairs and to fight for the liberty, and it may be for the very existence, of the Church, by seeking the support of the Catholics of each nation, encouraging them, directing their efforts and inspiring them.

But this aggressive course is pursued only temporarily. When calm has been restored, and the Church is no longer opposed in the accomplishment of its divine mission, Rome is only too happy to lay aside a policy of opposition and to enter once more into pleasant relations with the constituted authorities, a state of things which generally prevails. The Vatican is then quite ready to confine itself to its proper part, that of watching over the purity of the faith, encouraging good and aiding in its development, and providing the different dioceses with worthy pastors.

It may be said that history teaches that this was not always the case, and the critics of the Church may declare that at times, as under Gregory VII, Rome aspired to dominate the world, while at another period she exercised the worst sort of tyranny, as in Spain. But true students of history do not suffer themselves to be blinded by such prejudices. They know that the political cruelties of some princes, who pretended to be

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acting in the name of religion, should not be laid at the door of the Papacy, and that the Vatican has always vigorously protested against being held responsible for the massacre of St. Bartholomew in France, the bloody repressions of the Inquisition in Spain, and the base persecutions of the Jews in various parts of the world. The Inquisition never held an *auto-da-fé* in Rome, and there the Jews lived in security and peace.

It should never be forgotten that during the Middle Ages and especially under Gregory VII, the social organization was quite different from that of today. The feudal system then existed, with the Pope universally recognized as its supreme head. Kings themselves requested him to sanction their rights and accepted him as their suzerain. The Kingdom of Hungary, the Holy Roman Empire, the King of Rome, et cetera, were in fact Pontifical creations. In response to complaints of the people the Pope, as suzerain, exercised against culpable monarchs the same rights of remonstrance, blame, and, if necessary, coercion and deprivation of power, as those exercised by them against their own vassal lords. This was the public law of the epoch. And just as certain powerful nobles reprimanded by their suzerain refused to submit, and took up arms against him, so on several occasions kings and emperors were unwilling to recognize the suzerain authority of the Pope and defended their pretensions by force. But in general the people supported the Pope, their only protector against royal tyranny; and finally, after a

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troubled period, the conflict came to an end by an agreement or by a Canossa.

This we learn from impartial history and the study of that remarkable collection known to all scholars, the "Regesta Pontificum Romanorum" of the German historian Jaffé, the official acts and documents emanating from the Sovereign Pontiffs during the period about which we are now speaking.

Consequently, it would be a great mistake to judge the policy of the Holy See in the nineteenth and twentieth centuries by likening it to that of the Middle Ages. In one of his first encyclicals, Leo XIII points out very clearly the principles of the present policy of the Church,—respect for civil authority, established by God for the temporal good of peoples; respect for the Church, also established by God for their spiritual good; reciprocal aid and accord of the two powers in order to attain more surely their aim and to fulfill more completely their mission; liberty of action for the two powers, each in the sphere properly assigned to it, showing a kindly spirit in the case of any conflict.

In the examination which now follows of the principal politico-religious matters that have arisen during the last half of the last century in the different quarters of the globe, it will be found that the Church has always been faithful to the principles enumerated above, even when her pacific intentions were misunderstood and she was unjustly attacked and robbed by her enemies. We shall now take up these matters country by country, beginning with

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France, which was until recently the first Catholic Power of the world.

FRANCE

In France, the state has recently separated itself violently from the Church, breaking away without the participation in the act of the other contracting party and putting an end to that solemn diplomatic act, the Concordat, which had regulated for a century the relations between the two powers. The result of this method of bringing about this separation is that France finds herself in a peculiar situation: the Concordat not having been regularly abrogated, a change of opinion in the French Parliament would make it possible to restore the old order of things by a simple vote of both houses and without its being necessary to enter into any new diplomatic negotiations or the drawing up of another Concordat.

These Separation Laws have been accepted neither by the Pope nor by the French Catholics, who have shown themselves in this crisis admirably united to their bishops and the Holy See. This unanimity is all the more remarkable because it was preceded by a short moment of hesitation. Some Catholics, very faithful, however, to the Church—the “Green Cardinals” they have been called, because most of them were members of the French Academy, the prevailing color of whose official uniform is green—issued a public letter advocating the acquiescence in that portion of the new law calling for the formation of Public Worship Associations on the part of the faithful,

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which were to manage the religious affairs of the parishes and the dioceses and take over the property and edifices belonging to the Church. But when the Pope raised his voice and condemned this anti-religious legislation, pointing out the true duty of all good Catholics, these distinguished sons of the Church immediately obeyed like the most humble. By taking this ground, His Holiness Pius X raised himself high above any care for material things and stood firmly for the conservation of the faith in its purity and its integrity. "The Pope is the supreme guardian of the faith," His Holiness has said, "and of the constitution of the Church as it was established by its Divine Founder. It was Christ himself who declared that the Church was based on St. Peter and the Apostles, the Pope and the bishops. This holy hierarchy cannot, in consequence, be modified or destroyed without modifying or destroying the very religion of Christ. But these Separation Laws brush aside the Pope and the bishops and recognize only the priests and the curates. This is not Catholicism; it is simply Presbyterianism."

How it could have been expected, therefore, that the Pope would accept such a modification of the existing state of things? His resistance must not be attributed to a spirit of obstinacy; it was absolutely necessary for him to take this position. In fact, the worst enemies of the Church, after having loaded him with insults, finally admitted that he had saved it by his firmness.

In a word, the separation of Church and state in

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France was brought about in such a manner that the conscience of all Catholics revolted at it. That it was accomplished in this way is explained by the fact that the leaders in the act were unbelievers and atheists, who, without even consulting the interested party, arrogated to themselves the right to regulate the faith of this party, to modify the traditional form of the Church, to deprive it of its property, which had been acquired, however, in conformity with anterior laws, to change the object for which this property was given to the Church and even to annul pious funds left in favor of the dead and established under the care and protection of the state. All this has appeared most tyrannical to French Catholics, especially when they compared this arbitrary and vexatious legislation with the liberal and considerate legislation concerning Catholics which prevails in other countries where they are not even in the majority. It is in France only that Separation has this iniquitous character. In the United States, Brazil, England and Germany the Catholic Church is treated in the most amicable manner. Certain powers are even officially represented at Rome, and all welcome to their capitals a representative of the Holy See. Though in some cases the Catholics of those countries may ask for certain ameliorations of their state, they enjoy great liberty and do not seriously complain of their lot.

It is the hope of the Vatican that in the near future those who govern France will understand better the true interests of the nation and instead of keeping alive, by their vexatious acts, in the mass of the Catho-

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lic body a state of irritation that is harmful to the country, they will show a spirit of peace and wisdom by turning to an amicable compromise with the Holy See, as did Germany when she put an end to the Kulturkampf.

BELGIUM

Although Belgium is the immediate neighbor of France, her politico-religious affairs do not at all resemble those of the latter country. During the last quarter of a century, since 1884, it has had a Catholic government, which the electorate seems disposed to continue, notwithstanding the efforts of the enemy to overthrow it. The country moves on in a state of moral and material prosperity that is enviable. It is a very notable fact that the Catholic ministries owe this long lease of power largely to the social organizations for which Belgium is famous. These organizations, therefore, call for some description.

In the front rank among them should be placed the *Aumôniers du Travail*, a society composed of priests and founded by Monsignor Doutreloux, Bishop of Liège, whose aim is the amelioration of the condition of the working classes. The members of this society are scattered all over the country and always stand ready to come to the material and spiritual aid of workmen. To this society is due the creation of the *Hôtelleries Ouvrières*, a sort of popular "shelter," which are very much appreciated by the working classes. The one at Marchiennes is on a large scale, and though simple, is exceedingly comfortable; it is, for instance, lighted with electricity and is provided

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with bath-rooms. To many workingmen this establishment is a veritable palace, though the cost is kept within the possibilities of the most modest purse, since one is lodged and fed, with clothes washed and mended, for twenty-two francs a fortnight, a little over four dollars and much under a pound. At the restaurant of this *Hôtellerie*, the dinner costs 60 *centimes* (about 12 cents or sixpence), the supper 35 *centimes* (7 cents or three pence halfpenny), and the breakfast 20 *centimes* (4 cents or twopence).

Another very popular semi-charitable organization, founded by the Abbé Mallerts, is the *Boerenbond*, or Peasants' League, whose aim is to buy on easy terms for the peasant farmers the things which they need for the cultivation of their land—chemical manures, implements, et cetera. The league is also very useful as an intermediary in all matters of insurance. Nearly five hundred societies are affiliated with this league, with a membership of more than 20,000 families. An average of 2,000,000 francs a year is spent in purchases of various kinds and from two to two thousand five hundred insurance policies are taken out through this organization. In connection with the league are loan banks, which have proved to be of great aid to the agricultural class. The annual deposits surpass 2,000,000 francs and the loans 500,000 francs.

Le Foyer de l'Ouvrier, founded at Liège, aids workmen to become the owners of their homes. It is a very prosperous organization. Up to the present time it has bought houses to the value of about

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3,500,000 francs, while it has loaned to workmen for this purpose more than 2,000,000 francs.

The Coöperative Dairies of Luxemburg offer an interesting example of what can be accomplished by proper association. Belgian Luxemburg, which used to suffer from the poor quality of its pastures and, in consequence, from the inferiority of its dairy products, is today one of the richest and best countries in this respect. Founded in 1895 by the Abbé Couturiaux, parish priest of Ortho, and the Abbé Crousse, director of the St. Joseph College at Virton, this association aids farmers in the sale of their milk and teaches them the best methods of production. Its membership is over 15,000, who enjoy through its means an increase in profits amounting to a round two million francs per year. The organization also embraces 250 syndicates whose business it is to buy manures and fodder for cattle. The Luxemburg League, the creation of Dr. Jacques, Mayor of Florenville, has brought about the federation of these syndicates. The leading Catholics and the priests of the Province of Luxemburg have been most devoted in their support of this popular movement, giving their time and money without stint, and there are instances where parish priests have turned farmers in order to show the peasants how to get all that is possible from coöperation.

The Abbé Cype has devoted himself to the interests of the seafaring population of Belgium. Through his efforts buildings have been erected in which is taught the best method of preparing fish in various ways.

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He has also founded on a model boat a school for instruction in fishing and everything pertaining thereto.

Among other social and popular organizations instituted in Belgium by lay Catholics and the clergy may be mentioned the *Apostelhuizen*, the creation of the Abbé de Meerleer, rector of Nôtre Dame at St. Nicolas, a pleasant village composed of cottages each one of which shelters an old married couple who, under ordinary circumstances, in poverty and sickness, would be separated in the public hospitals, but who are here kept together to the end. Then there is the *Maleken*, an association of from 600 to 700 fathers who receive each Sunday, at a very low price, clothes for themselves and their children, as well as tobacco, whence the name "Tobacco School," by which it is known among the people.

La Maternité de Ste. Anne, the lying-in hospital founded by M. Léon Somzée, and inaugurated by the Cardinal Archbishop of Malines, is under the patronage of the aristocratic ladies of Belgium, with the Princesse de Croy as president. It is housed in a large building near the Lake of St. Josse, at Brussels. All the rules of the best modern hygiene are observed in this model establishment, which contributes greatly to the comfort and happiness of the young mothers of the working classes.

This account, incomplete though it be, of the social work in Belgium of the Catholic priesthood and laymen suffices to explain the affection which the people feel for the Catholic Party and the fidelity with which it is supported on the hustings. Rome has been

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struck by this Belgian activity in things social, and several priests engaged in this work have been called to the Eternal City to give the numerous theological students there the benefit of their experience and to teach the Belgian methods.

In 1909, on the occasion of the celebration throughout Belgium of the completion of the first quarter of a century of Catholic government, M. Schallaret, head of the cabinet then in power, delivered at Liège a spirited speech in which he rightly attributed the vitality of the Catholic government to the interest which it has shown in everything which affects the well-being of the people. In a word, the Belgium of today, so flourishing with and because of Catholicism, naturally enjoys the most amicable relations with the Holy See, which was not formerly the case under the anti-Christian government of M. Frère-Orban.

AUSTRIA

Austria is also a country where the state is traditionally Catholic, and where the Church is respected and loved by the people as well as by the court. But the Church has had to battle for the preservation of its independence and its acquired rights, and, in doing so, has been closely associated with the history of the Austrian Monarchy. It will be remembered, for instance, that the injudicious meddling of Joseph II in the details of the ceremonies of the Mass caused him to be called by Frederick the Great, "My Brother the Sacristan," and brought about a conflict with Rome. But the present Emperor, Francis Joseph,

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who has no liking for the Voltairean and bureaucratic spirit of Josephinism, concluded with Rome the Concordat of August 18, 1855, which guaranteed the liberty and the autonomy of the Catholic Church, sanctioned the canon law in matters pertaining to marriage, recognized ecclesiastical jurisdiction in certain cases, and provided for schools which were to be Catholic in their teachings and were to be under the direct control of the Catholic clergy. But this compact has never been carried out in all its articles, and is in fact practically annulled today. The enemies of the Church having gained a stronger and stronger foothold in the Austrian Parliament have succeeded in passing a series of laws which more and more restrain its provisions, until the Concordat is now little else than a memory.

Thus, Articles 15 to 17 of the bill passed on December 21, 1867, recognize the Church's jurisdiction only in its own interior affairs and take away from the clergy the direction of the schools. The law enacted on May 25, 1868, permits the opening of non-sectarian schools and denies the Church further action in matrimonial cases. The only participation of the Church in school affairs, as provided in this law, is in the matter of religious instruction. Children of different religions sit together on the same benches and the school-master may be Catholic, Protestant or Jew. In fact, he is sometimes anti-Christian and even an atheist.

In 1870, when the dogma of Papal infallibility was proclaimed, the Austrian Minister of Foreign Af-

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fairs did not hesitate to send the Vatican a dispatch in which he declared that the Concordat now fell of itself and was abrogated, because one of the contracting parties was no longer what it was at the moment the compact was made, as though it could be held that Papal infallibility extended to all the acts of the Pope and was not limited to questions of the faith and of Christian morals. But it was, nevertheless, thought best to declare the abrogation in a formal law, which was done on May 7, 1874; yet this bill maintained in force all the concessions made by the Pope in the Concordat, such, for instance, as the necessity of the ecclesiastical authorities having the government's approval for all nominations to curacies and benefices. Finally, the endowment of the clergy was regulated by the bill which became law on April 19, 1885, and against which the Catholic episcopacy, which had not been consulted thereon, protested in vain.

The patience of the Austrian Catholics was now exhausted. Weary of the tyranny of the anti-clericals and free masons, irritated at seeing the uselessness of their protests, the Catholics decided to organize themselves for the struggle with the same arms as their opponents, and consequently turned all their efforts towards Parliament. Two great Catholic parties were formed, which soon counted several hundred thousand supporters,—the Popular Catholic Party, *Katholische Volkspartei*, and the Christian Social Party, *Christlich Sociale Partei*. The consequences of this line of policy soon began to show themselves, the first sign being the naming, in Oc-

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tober, 1898, of Baron Despauli, chief of the Popular Catholic Party, to the post of Minister of Commerce, in place of a so-called Liberal, that is, the anti-clerical Dr. Baernreither.

In the meantime, the other Catholic party was hard at work, and the Christian Socialists succeeded in getting the majority in the Vienna Municipal Council and in placing their leader, Dr. Lueger, at the head of the municipality as mayor of the capital of the Empire. He was an intelligent and energetic man, and devoted his time and his energies to his post.

The all-important question in the eyes of the Catholics was to free public instruction from the yoke of the anti-clerical Liberals and the atheists. In 1898, the Vienna Municipal Council passed by a very large majority a resolution calling for the transformation of the non-sectarian primary schools into sectarian and Christian institutions. A powerful association, whose purpose was the reform of the school legislation—the *Katolischer Schulverein für Oesterreich*—soon counted a membership of 50,000, with subscriptions amounting to some \$80,000 per year, which enabled it to found at Vienna a Catholic Normal School and to multiply the non-state schools.

The Austrian state universities all have a Catholic Theological Seminary, that of Innsbrück University, where the faculty is composed of Jesuits, being particularly celebrated. But the instruction given in the other universities is saturated with Liberalism and even atheism. So the efforts of the

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Catholics were directed towards the foundation of a non-state Catholic university and an association was formed for this purpose, the *Katholischer Universitäts Verein*, which soon brought together nearly a million of francs, and the university was established at Salzburg.

It will be seen, therefore, that the ardor and perseverance of the Austrian Catholics have not been sterile and their excellent example might be followed by the Catholics of other nations where there is just ground for complaint. Religious peace was, consequently, gradually returning in Austria, when, only a few years ago, Catholicism suddenly found itself plunged into other unexpected difficulties. This happened when the Pan-Germanic agitation was at its height. A very bold political party dreamed of uniting all the German-speaking lands into a single confederation, which meant the incorporation of Austria, or at least the German-speaking part of it, in the German Empire. It was held by these visionary agitators that the chief obstacle in the way of the realization of their scheme was the Catholic religion, whose followers remained more firmly attached to their traditions and to Austrian autonomy than was the case with their Protestant fellow-citizens. Hence the first duty of these enthusiasts was to make Austria Protestant. So they set to work, and soon the international press, which was hostile to Catholicism, began to announce that Catholics were going over in vast numbers to Protestantism. The evil was not so great as was pretended, but it is true that in certain parts

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of the country, these ardent partisans did succeed in detaching a large number of Catholics from their old faith. The nuncio at Vienna at this moment was that very distinguished diplomat, Monsignor Taliani, who later became a cardinal, and his very prudent course largely contributed to calm the public mind. The Pan-Germanic movement gradually weakened and finally disappeared, at least in so far as hostility to Catholicism was concerned, and most of the new recruits of Protestantism finally returned to the old faith.

HUNGARY

As regards religious matters, Hungary is in a position peculiarly its own. At the request of its Duke, St. Stephen, Pope Sylvester II made Hungary a kingdom, and the Duke became its first king, enjoying extraordinary privileges in the matter of the administration of ecclesiastical property and in the nomination of the different posts in the Church. These privileges are now centered in the Emperor of Austria, who, as is well known, is the apostolic King of Hungary. But the two sovereignties and the two nations are quite distinct. According to the Stephanic Constitution—Stephen I was the first king—the ruler of Hungary must be a Roman Catholic; he must be crowned by the primate of Hungary, the Prince Archbishop of Gran Esztergom, or, in his absence, by the Archbishop of Kalocsa-Bacs. The Queen is crowned by her chancellor, the Bishop of Veszprém. When, in 1867, Francis Joseph was crowned King of Hungary, the crown—the same as

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that worn by St. Stephen—was placed on his head by the primate and the prime minister. The cardinal-primate is *ex-officio* legate of the Holy See, a member of the House of Magnates, chancellor of the king, prefect of the Comitatus, first baron of the kingdom and takes precedence over all other dignitaries.

These titles and honors demonstrate how high the Church stands in Hungary and how intimately it is associated with the administration of the state. The prerogatives of the King in Church matters show the same thing. He keeps an eye on the ecclesiastical and the school endowments; he may return to the state livings which are declining; he may permit the alienation and mortgaging of Church property; and he administers vacant bishoprics. The close association of the King and Church is also seen in another field. The invasion of the Mongols, and, later, that of the Turks, caused the disappearance of a number of bishoprics and abbeys. But the titles were preserved and the King bestows them on members of the clergy or of religious orders who, on account of these titles, have a right to the mitre, the pectoral cross and the seal ring. These nominations are not submitted to the Holy See for approval, because these prelates are not consecrated bishops. But the nomination of residential bishops administering a diocese is always submitted to Rome, which alone preconizes them.

The Hungarian episcopate enjoys considerable revenues and consequently demands nothing from the state treasury. In fact, the state charges it with the support of many charities. And still another tie

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which binds the Church to the state is the fact that all the bishops and some abbots are members of the House of Magnates, where they often play an important political part.

Some years ago a movement was begun in Hungary to deprive the Church of some of its temporal privileges. Thus a law passed in 1894 took away from the clergy the keeping of the birth, marriage and death registries. Up to that time every subject of the kingdom had to declare himself a member of some denomination accepted and recognized by the state. But today, a Hungarian is free to belong to no church. Article 53 of the bill passed in 1868 and article 32 of that passed in 1893 establish the religious status of minors and leave the parents no choice in the matter. Thus, where the father and mother belong to the same religion, the children are to be brought up in that religion. But when the parents belong to different religions, accepted and recognized by the state, boys follow the religion of the father and girls that of the mother. When the parents belong to no denomination, the children are to be brought up in one of those recognized by the state. But persons belonging to different religions may, before marrying, stipulate concerning the religion of any future children, this stipulation to be drawn up in due form before the proper civil officer. This rule especially concerns Catholics, for Rome does not permit mixed marriages except on the formal engagement to bring up the children in the Catholic faith.

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The relative strength of the Catholic and allied faiths in Hungary is demonstrated in the following table based on the census of 1906:

Latin Catholics	9,919,918	or 50.99%
Uniat Greek Church	1,854,143	„ 9.76%
Orthodox Greeks	2,815,713	„ 14.93%
Lutherans	1,288,942	„ 6.86%
Calvinists	2,441,142	„ 12.71%
Unitarians	68,568	„ 0.35%
Israelites	815,378	„ 4.35%
Other Denominations.....	14,760	„ 0.05%
No Religion	16	

Total	19,218,575	100%
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Though the Catholic is the state religion in Hungary, all other denominations enjoy the greatest liberty. The state reserves to itself the right to inspect the establishments of the Orthodox Greeks and the Protestants, who otherwise are left almost entirely to themselves.

GREAT BRITAIN

If, in spite of everything, Austria and Hungary are profoundly Catholic nations and are always considered among the finest jewels of the Church's crown, the same thing cannot be said of Great Britain, which still remains officially a Protestant country. However, out of a population of 45,057,000 souls in the United Kingdom, 5,500,000 are Catholics, 2,190,000 being in Great Britain and 3,310,000 in Ireland. If we examine the whole British Empire, the Catholic outlook is still more brilliant, for we find 12,053,000

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Catholic subjects of the King. The episcopal hierarchy charged with the governing of these millions of faithful scattered over the whole surface of the globe also bespeak the importance of the Catholic Church in the English world. There are no fewer than thirty archbishops, two of whom are cardinals, one hundred and eight bishops, thirty-four vicars apostolic and twelve prefects apostolic.

Though, as has just been said, the Empire is officially Protestant, the governments of England and the colonies treat the Church in a spirit of friendliness which contrasts strongly with the conduct of the authorities of some Catholic countries. The English are too practical a people to harass unnecessarily more than twelve million loyal subjects and thus keep up at home a permanent cause of discontent which could only check their expansion in the world.

The history of the rupture between England and the Holy See in the time of Henry VIII is too well known to necessitate consideration here. The last Catholic bishop of the old hierarchy was Thomas Goldwell, Bishop of St. Asaph, who died in Rome in 1585. From that time until 1850 England had no episcopacy, and though the Anglican Church was organized with bishops and archbishops, the Vatican does not recognize the validity of their ordination, so that the titularies are not called to the general councils at Rome, as is the case with the Orthodox Russian bishops, true bishops, though they be schismatical. In Ireland, however, the regular succession of bishops has never been interrupted.

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It was not until 1850, that Pius IX created a new Catholic hierarchy in England, when he appointed three residential bishops. In 1878, Leo XIII did the same thing for Scotland, which excited, in uncompromising Protestant circles, a momentary agitation against the Vatican.

After the long and rigorous persecution which followed the Reformation—as late as 1769 a priest was condemned to perpetual imprisonment for having administered Communion to a sick person—the Catholics of England finally, in 1778, succeeded in obtaining the right freely to exercise their religion. Notwithstanding the scenes of Protestant fanaticism known as the Gordon Riots, the Catholics then began to open chapels in several parts of London. A few years later, nearly forty bishops and about 10,000 priests arrived from France, driven from home by the French Revolution and seeking an asylum in Protestant England. Many of these refugees were in a state of utter destitution, and collections were taken up for them in all the Anglican churches of the archbishoprics of Canterbury and York, producing the handsome sum of over 40,000 pounds. At the same time, Pitt's government accorded the exiled priests a monthly subvention of 8,000 pounds. Subjected to the severest penalties less than fifteen years before, the Catholic religion now suddenly found itself not only a Church recognized by the state, but actually subventioned by it! Whatever may have been the political motives underlying this action, the fact remains that this generosity on the part of official

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England should be warmly recognized by every Catholic even today, for few things so largely contributed to the uplifting of the Church in that country. Many of these emigrant priests, indeed, remained in England after the storm in France had blown over, and by their admirable charity and virtues won the sympathy of broad-minded Protestants and so did much to remove British prejudice against "Popery" and prepare English public opinion for that great movement in favor of religious toleration which finally brought about the reparative legislation of 1829.

The final abolition of the Test Act, on February 13, 1829, marked the beginning of a new era for the Catholic Church in England. Henceforth, Catholics could aspire to any public post except those of Lord Chancellor and Viceroy of Ireland, and soon all the old cause of strife and division was forgotten. Today, forty-two Catholics sit in the House of Lords and eighty-one in the House of Commons. A Catholic has been Lord Mayor of London and another has been Chief Justice of England; there are some fifty-two Catholic barons, seventeen lords who are not peers and twenty members of the Privy Council. It can well be understood, therefore, that at the time of Queen Victoria's Jubilee, Cardinal Vaughan celebrated with gratitude the astonishing progress of Catholicism in England during the Victorian era and glorified "the régime of civil and religious liberty" guaranteed by the English constitution which rendered such happy results possible. The eminent

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prelate added: "We recall these facts not in the spirit of foolish boasting but with feelings of thankfulness for the kindly reception which England has given us and with gratitude to God who alone rebuilds the walls of Zion."

A word has already been said about the controversy concerning the validity of the ordinations in the Anglican Church. In the Bull "*Apostolical Curae*," Leo XIII, after a careful examination of the whole subject, including most minute historical researches, declared such orders null and void and in no way attached to the old Catholic hierarchy before the Reformation. The Pope has proved beyond question that the first Anglican bishops were not consecrated by a true bishop and so they could not confer holy orders on their priests and the episcopacy to their successors. This declaration of the Holy Father awakened a lively polemic in the United Kingdom, where the Anglican bishops held that they were the veritable successors of the prelates of ancient England. In 1898, the Anglican archbishops strove, in a reply to the bull, to justify their position, which called forth a counter-reply from the Catholic bishops of England. The discussion created considerable agitation in theological circles in the United Kingdom.

The document of the Catholic prelates, who made an eloquent appeal to "our separated brethren" for unity in the Church, closed with this remarkable passage:

"It is a real pleasure to us to find in the concluding por-

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tion of your document so many things to which we can also subscribe. You desire, for instance, that 'all should know the intensity of your zeal and devotion to the cause of peace and unity,' and you pray that 'from this very controversy may spring a greater knowledge of the truth and a more universal desire for peace in the Church of Christ, the Saviour of the World.' In reading these lines, we recall that, under recent and more solemn circumstances, you declared that 'the Divine plan of the visible unity among Christians is an article of revelation,' to which statement we should all seize every occasion to draw attention. Here at least is a common ground on which we can meet. We go further than you, perhaps, in firmly maintaining that this visible unity is necessary not only for the well-being but for the very existence of the Church; and we are quite in accord with you in considering how important it is not to let one be guided by one's personal tastes or one's national temperament, but 'to turn towards Our Lord Jesus Christ and to study patiently what he meant by the establishment of the ministry of his Gospel.' May that happy day soon come when you will understand with us that the secret of this visible unity cannot be found in that system which during a relatively short existence, has engendered only division and ruin, but that it resides much more in that unchangeable system—the Papacy—which, throughout the ages, has bound the nations together in such a brilliantly visible unity that it wins admiration even where it cannot conquer obedience."

This discussion did not prove to be "a brand of discord," as some feared. Quite the contrary. On both sides, it removed many prejudices, enabled both parties to become better acquainted and prepared the way for that visible unity which the Anglican bishops

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themselves declared to be "an article of the Reformation."

Primary education is also one of those questions which very rightly deeply concerns English Catholics; for, although the position of Catholicism in England as regards its own schools is so much better than it is in France, where obstacles of all kinds are thrown in its way, still the matter causes considerable anxiety to those who bear the responsibility of the future of Catholicism in the former country. The principal source of anxiety is of a financial nature, as was stated not long ago by the English Catholic hierarchy in the following words:

"The Catholic Church in England is no longer made up of the rich classes of the country. Its following is now principally among the poor. It long ago lost all its landed property. It is wholly supported by private offerings, coming mainly from those who work for their daily bread. But few English Catholics are found among the landlord class or in the liberal professions. With funds thus procured, the Catholics of England keep up all their religious and charitable institutions, the education of a clergy constantly growing in numbers, the building of school-houses, chapels and churches, and the foundation of associations of all sorts. For all these establishments the English Catholics have no invested funds, no regular income. All must be done by private subscriptions paid in by wage-earners, for the most part, who, though poor, are generous."

This statement of the Catholic bishops on the school question was given to the world through the medium of the *London Times*, November 16, 1895,

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which fact in itself shows the high position now enjoyed in Great Britain by the Catholic portion of the population.

Like so many other things in England, the primary school system is rather complicated and must be explained in some detail in order that the reader may clearly understand its bearing on Catholicism in that country. For a long time, the English state held entirely aloof from the matter of the primary education of the nation. But the Ballot Reform movement of 1832, which meant the entrance into English political life of the lower middle classes, suddenly brought to the fore the burning question of public instruction. In 1833, a first subvention of 20,000 pounds was carried through Parliament to aid in the building of new schoolhouses. This was soon followed by 500 pounds for the ragged schools. These appear small sums today, but such was not the case almost a century ago. At the same time a state office of public instruction was established, but it may be said that primary instruction in Great Britain was not organized in a complete manner until the passage of the Forster Act in 1870. This law, however, did not aim to establish an entirely new system, nor did it pretend to accomplish a final, perfect and unmodifiable work. On the contrary, its first object was to utilize the existing system and to change it only where public opinion and modern methods demanded a change.

By the Forster Act, the country was divided into a certain number of school districts, which were to

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be inspected by the proper state official in order to see if each district was sufficiently provided with schools in accordance with the provisions of the law. Furthermore—and this is the provision that particularly interests the reader—every school, regardless of its religious character, would be recognized as a primary school provided it was disposed to place itself under the surveillance of royal inspectors for everything except religious instruction, and provided it did not make this religious instruction obligatory. If it was found that the district was sufficiently supplied with schools, no change was made in the existing system. But if the contrary was the case, then the state was to proceed to the formation of a school board chosen by the taxpayers of the district and charged with the exclusive care of primary education. This board would establish new schools wherever needed, which were to be known as board schools, or official schools, while the denominational schools recognized by the state were to keep their old name of voluntary schools. Both, furthermore, were declared to be equal in the eyes of the state, an interesting fact in connection with the subject of this book. While voluntary schools were left quite free in matters of religion, the board schools were to give a religious instruction limited almost everywhere to a simple reading of extracts from the Bible without comment. This is the system which still prevails in England.

The funds of the English primary schools come from two sources: 1. State money distributed about equally among all the schools recognized by the gov-

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ernment, whether they be public or private, as the term would be used in America. This is more advantageous to the private schools, since an ingenious provision of the law of 1897 permits the giving of more money to the poor than to the rich school, the private schools generally being poorer than the others. 2. Money coming from the local special school-tax for the public schools, and voluntary subscriptions for the private schools. The first category of schools generally receives twice the amount obtained by the second category. But this inequality is partially compensated by the new mode of distributing these state school funds.

In a word, if one considers the whole English school system, one finds two sorts of schools forming part of one and the same scheme of public instruction, both equal in the eyes of the state, both giving the same kind of education, and differing only in the matter of religious instruction. In school affairs, the English legislator professes to favor no religious body, which is the more remarkable from the fact that, at the same time, the Anglican Church is recognized as the official state religion. But if the English do not permit a "Godless education," which would offend freedom of conscience and parental rights, neither do they accept obligatory religious instruction. This explains why the state in England warmly accepts the coöperation of individuals or associations in the difficult task of enlightening the popular classes; and if these private parties or these independent bodies are willing to teach what is required by the Department

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of Public Instruction, the state even offers to bear the cost of this lay instruction as if it were given by its own schools.

Since the last general elections, which sent up to the House of Commons a large number of members belonging to the advanced parties, some of whom have even become ministers, the whole aspect of the question of primary instruction in England has been profoundly modified. The Radicals, supported even by the government, would make the English schools like those of France, that is to say, place the monopoly of primary instruction in the hands of the state, the schools to be non-religious, with obligatory attendance, and would exclude all religious education. A bill of this kind was carried in the House of Commons and created deep agitation in the country. The Anglican Church, Dissenters and Catholics are all united in opposing this measure and the majority of the people of the United Kingdom support them in this opposition. Fortunately, the House of Lords threw the bill out, but the Radicals have not given up hope of forcing their views on the nation, and the English Catholics stand ready to continue the struggle.

While admiring the energy and vitality of the English Catholics, who have had such a large measure of success in their efforts of a political, religious, educational and economic nature, it is natural to ask who were the organizing and directing spirits that led them to victory. Four names, honored throughout the world, should be mentioned in this connection,

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O'Connell, Newman, Vaughan and Wiseman, and especially the last of the four. The life of this great cardinal, which has been written by Mr. Wilfrid Ward, son of the celebrated convert, is really the history of the awakening of Catholicism in England, that great movement to which he gave irresistible force.

In 1840, at the age of thirty-eight, Wiseman was appointed titular Bishop of Melipotamus and coadjutor of Dr. Walsh, Vicar Apostolic of the Midlands of England. He left Rome after a residence there of twenty-two years to take up his apostolic labors in England. His chief aim consisted in creating in the Anglican Church a state of mind favorable to Rome, and with this end in view, he held aloof from all irritating polemics and even praised the generous efforts of the High Church party to give a Roman Catholic stamp to Anglicanism and thus to bring about a reunion of the two faiths.

In a memorable letter addressed in 1841 to Lord Shrewsbury, Wiseman said:

"Another prayer for 'the unity of the sacred Church' has been printed at Lichfield in Latin and English by Father Wackerboth. A fine letter written by a young member of the University of Oxford, which appeared some time ago in the *Univers*, declares in the name of several others, that this same ardent desire is the object of prayers and fasts during the most solemn period of the year. Such are some of the public manifestations of the sincere desire on the part of influential men in the English Church to bring about unity. It is not necessary to ask you whether you think one should

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respond thereto by other than sentiments of sympathy and kindness and in another manner than by the assurance of our cordial coöperation. Should one remain indifferent when such feelings are expressed around us? On the contrary, we should extend a kindly hand to those who are in trouble and encourage them."

This sympathetic attitude was soon destined to produce fruit. Wiseman early entered into correspondence with the chief leaders of the movement at the powerful University of Oxford. What followed is well known. In 1845, Newman, Ward, Dalgairns, and Christie left the Anglican Church and carried with them into Catholicism the *élite* of the Oxford movement. It was then perceived that there was a definite change in the religious life of the country. All eyes were now turned towards the Catholic Church. To those who had not followed the Oxford controversy, the news caused a veritable stupor. It was the first time since the Stuarts that England found herself so near to Rome. A complete reunion, however, was not to be accomplished. But good seed had been sown. Henceforth, thanks to the fame of the new converts, English Catholics were to count in the public life of the country; and this result, from the purely human point of view, was chiefly due to Wiseman.

For a new situation, new institutions were necessary. Then it was that Pius IX conceived the project of reëstablishing, not the ancient hierarchy which existed before the Reformation, but a new territorial jurisdiction whose sees should not be exactly the same

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geographically as those of the Anglican bishops. The Pontifical bull proclaiming the erection of the new hierarchy appeared on September 12, 1850, accompanied by a pastoral letter from Wiseman, who had just been created Cardinal Archbishop of Westminster. The English government was prepared for this action, but not the English public. It created great agitation in Protestant circles. Catholic priests were insulted in the streets. The Pope was burned in effigy in all the large cities of the kingdom and the most influential newspapers, with the *Times* at their head, echoed the popular fury. The Prime Minister, Lord John Russell, who at first showed himself favorable to the reestablishment of the hierarchy, suddenly changed his position and sent a famous letter to the Anglican Bishop of Durham in which he denounced not only Roman Catholicism but the clergymen of the High Church "who were conspiring with Rome" by adopting certain Catholic doctrines and practices. At the Lord Mayor's banquet, the Lord Chancellor was still more violent in his speech, and the excitement reached such a point that when the cardinal arrived in England, stones were thrown at his carriage and his friends feared for his life.

Wiseman grasped the dangers of the situation. Instead of complaining to the head of the ministry about an agitation for which the government was partly responsible, he resolved to make a bold move and address himself directly to the English people. This was the first time since the Reformation that a

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Catholic prelate thus made a direct appeal to public opinion. This brave attitude won over to the cause of tolerance all that was young and generous in England, and while the old Whig Party passed a Draconian law against the holders of ecclesiastical territorial titles not conferred by the Crown, that is, against the Catholic clergy, the cause of liberty was eloquently defended by two young members of the House of Commons, who were destined to become great statesmen—Gladstone and Disraeli.

Although this law was voted by both houses of Parliament, it remained a dead letter. But, although Catholics escaped this material persecution, they were for a long time the victims of ostracism on the part of that power which is always very powerful and often very tyrannical, known as "English Society." In a country where the aristocracy has been able to preserve intact all its influence and privileges, the drawing-room holds a considerable place in national life. After the passage of the Emancipation Bills, there seemed to be for a moment a relaxation of this spirit of condemnation and Catholics were seen in some of the most exclusive houses of London. But after the events of 1850, English cant got the upper hand again and for more than thirty years Catholics, some of whom were members of the oldest aristocratic families of England, were shut out from the best society.

Wiseman, as was later the case with Manning and later still with Vaughan, clearly understood that, while in Ireland the Catholic clergy should preserve

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its more popular character, in England it must above all things seek social standing; for if it would reach the people, it must have prestige, which could be obtained only through the aristocracy. This conquest of the English drawing-room, nearly complete today, was the slow fruit of partial victories. The private letters of Wiseman show his vigilance in matters social; how he seized the slightest chance to penetrate into "society," and how, once there, he quickly became a past master in the ways of the polite world. He conversed with the same ease and authority on questions of politics, business, art, letters and history. No subject was foreign to him. He preferred to frequent learned circles and everywhere the superiority of his mind was recognized. He has sometimes been criticised by English Puritanism as being rather too ostentatious. But the truth is that he was far removed from that "high and mighty" type so often characteristic of the Anglican prelates. If he did not hesitate to appear in the London streets in a gala coach and receive insults and stones in consequence; if he dispensed the very largest hospitality at York Place, all this sumptuousness was practiced with a purpose; it made easier his relations with the high cosmopolitan society of the metropolis. In this way, to cite but one example from many, he laid the foundation for a lasting friendship with the future Emperor Napoleon III.

In a word, Wiseman had traits which were peculiar to him, reminding one of those great prelates of the ante-Reformation period, and though it is true that

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he sometimes caused an irritation in Protestant circles at a time when Catholics were scarcely tolerated in England and the Church had only just escaped from a period of persecution, still, it must be admitted that his personality was very attractive and his conduct very politic. In fact, events more than once proved that his attitude was the right one. On the frequent occasions when it was necessary for English society to interest itself in Catholic affairs, Wiseman showed himself an admirable mediator amid the anger and hatred momentarily awakened thereby. He was not frightened by the most violent opposition. In the beginning, he forced himself on the attention of his fellow-countrymen, then won their respect and ended by gaining their affection. So when he died in 1865, an enormous concourse of people followed his coffin to the grave, the London lower classes rubbing shoulders with the members of the aristocracy and the representatives of foreign sovereigns. The *Times* itself admitted that such a funeral had not been seen in London since that of the victor of Waterloo.

The part which Wiseman played in interior Church affairs was not less remarkable than that which he took in external matters. In the first place, he found it no easy task to establish concord between the faithful who were born Catholics and those who were recently converted to the faith. The former were too apt to mistrust the latter, not believing their abjuration perfectly sincere and considering them too bold in their demands. The latter, on their side, found the born Catholics too apathetic and lacking in zeal, de-

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claring that they had got so habituated to servitude during the period of persecution, that they did not care to be released. After succeeding in calming down these animosities, the Cardinal had to intervene in the controversy which soon sprang up between Ultramontaniam and the Liberal Catholics. By his tact and his ability, he prevented a schism, which, in the critical situation in which the Church then was in England, would have been very prejudicial to the future development of Catholicism in the United Kingdom.

To sum up, it may be said that if Wiseman's work is to be judged by results, it appears almost superhuman. In fact, he was more than a great bishop, a great thinker, a great scholar. He was indeed the elect of God Himself. It has been truly said by the Abbé d'Egremont in his "Religious Annual" for 1898, that if Newman was the veritable leader of the religious revolution which transformed England towards the middle of the last century, Wiseman played the not less difficult rôle and not less glorious one of having "organized victory."

What progress has been made since those great days of heroic struggle! Now, not only do Catholics become more and more numerous in England, but, far from being persecuted, they are often treated in a most sympathetic manner by public opinion. This was plainly visible during the Eucharistic Congress held in London in 1908, presided over by His Eminence, Cardinal Vincent Vannutelli, the Special Envoy of the Holy Father. Catholic demonstrations

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of such a character were never seen before in the streets of the capital. A procession of more than a hundred thousand persons marched calmly and in the greatest order in the midst of a vast concourse of respectful and pleased spectators. It is true that the Prime Minister, Mr. Asquith, would not permit the carrying of the Holy Sacrament in the procession, but the benediction of the Holy Sacrament was given to the people, massed on the square and in the streets, from the top of the steps of the cathedral. This prohibition drew the attention of English Catholics to their civil and political disabilities and decided them to endeavor as never before to remove such unjust discriminations. Will they succeed in this effort? For the present, the question seems doubtful. As the government did not think it politic to take the initiative in the proposed reform, a private member of the House, Mr. Luddon, and on his death, Mr. William Redmond, undertook the task. But, as is generally known, it is very difficult to have a private bill placed on the English statute book. In February, 1909, the first reading of the bill was carried, which, however, is little more than a form of politeness, which means that the bill will be printed and distributed to the members. When the second reading is reached, the real debate will begin.

This bill contains four articles, which are as follows:

1. Henceforth, Catholics may fill two posts, which the Act of Emancipation of 1827 withheld from them, viz., the Lord Chancellorship of England, and the Lord Lieutenancy of Ireland.

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2. The religious orders established in England, which now have but a precarious existence, will be given a legal status and will be authorized to hold property.

3. The King, on the day of his coronation, will no longer repudiate, as "blasphemy and idolatry," transubstantiation and the worship of saints; he will swear simply to maintain Protestantism.

This bill certainly meets with the approval of the average English opinion. The Anglican Church, which, taken as a whole, leans towards Rome, approves it. But the Nonconformists respond thereto with fresh manifestations of their old anti-Papist prejudices, while the ministry, forced to deal with the Irish Catholics, finds itself in a difficult position. The members of the cabinet are divided on the question. Mr. Lloyd-George, under a legal exterior, is a Methodist at heart, while Mr. Birrell is a Baptist, though Lord Morley, whose daughter is a nun, leans more and more towards Rome. Hence it is that on this question, the Cabinet cannot present a united front and leaves its members free to take what position they like. Mr. Asquith, speaking for himself, has come out in favor of the bill. He squarely accepts the idea of throwing open to Catholics the posts of Lord Chancellor and the Lord Lieutenancy; in fact, he advocated this measure as early as 1890, along with Gladstone, Sir Henry Campbell-Bannermann and Lord Morley. Even now a Catholic could be Prime Minister, and so dispose of all the benefices of the Anglican Church; consequently no justification of

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the proposed measure is really necessary. The declaration of Mr. Asquith has done much to break the force of the Protestant assault, led by the Manchester Unionist, Mr. M'Arthur. It is in vain that he dwells on the tyranny of principles and the crimes of the Jesuits; these phantoms of the past only call forth smiles.

Lord Edmund Talbot, brother of the Duke of Norfolk, the Nationalist Healy, the witty Mr. Belloc, the most French of the members of the House of Commons—his father was a Frenchman and he has served in a French artillery regiment—support the other side of the question. By a vote of 133 to 123, the House of Commons decided to consider the articles of the bill in full session and not to refer the bill to a small committee, which decides on the third and final reading of bills emanating from private members. In reality this decision endangered the existence of the bill, and if the government does not give it a place in its programme, does not, so to speak, adopt it, it dies of itself and all has to be begun over again. But the firm attitude of Mr. Asquith gives ground for hope of the final success of the measure.

To sum up the whole situation in Great Britain, it may be said that the Catholic religion there is in a prosperous state which the future will render more and more brilliant.

ITALY

Is what has just been said of England, true also of Italy? Yes, in so far as the people are concerned, who are so strong in their attachment to the faith

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and in their fidelity to the Pope. But what dark clouds are elsewhere on the Italian horizon!

The capital question which has been weighing on the destiny of the Italian nation for the past two score years is that of the temporal power of the Popes. It harasses the minds of the people and will disturb the unity of the nation, so dear to all Italian hearts, as long as it is not definitely settled. Many amateur diplomats, rendered all the bolder by the fact that they represented only themselves, have tried to find a solution of the problem and have presented numerous remedies, some of which were most ingenious, but none of which has contributed an iota towards the accomplishment of the object in view.

In the eyes of the Catholics, not only of Italy but of the whole world, some very clear principles and some indubitable declarations spring from these discussions and dominate the conflict. In the first place, the Vatican and the whole Catholic world hold that it rests with the Sovereign Pontiff *alone* to come to a decision in so grave an affair concerning his own independence and that of the Church itself. Secondly, under no circumstances can this independence of the Pope in the government of the Christian world be compromised in any way or the exercise of his rights curtailed. Thirdly, the 265,000,000, more or less, of Catholics scattered over the surface of the globe, cannot detach themselves from this question and forget that Rome is their religious center, where resides the living and respected authority who directs their conscience, where, also, are found, at the Vatican, the

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precious archives of Catholicism and, in the churches and catacombs, those thousands of testimonials of their history and their faith, called the relics of martyrs and saints.

Furthermore, it is known by everyone that the Sovereign Pontiffs, Pius IX, Leo XIII and Pius X, have protested most energetically against the spoliation of the States of the Church; they have prohibited all faithful Italian Catholics from voting or being candidates for the legislative elections, and this general prohibition has never been withdrawn, though reports to the contrary are circulated from time to time; and they ignore the Italian Law of Guarantees passed in the Pope's favor and making him, as it were, an honorary sovereign.

Such are the unquestioned elements of the problem; and every Italian who loves his great and beautiful land must desire in his heart a solution which would satisfy all parties, the Vatican as well as the state. If this could be accomplished, it would greatly augment the esteem and sympathy for Italy throughout the civilized world.

Besides the question of temporal power, other serious difficulties for the Church have been created by the Italian government. During the whole Crispi ministry, the Papacy and religion were forced to submit to a most shameful administrative persecution, which took the form of endless annoyances and humiliations of the Holy See. This policy was pushed so far that on several occasions Leo XIII publicly announced his intention of leaving Rome, which created

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considerable excitement throughout the world, and the newspapers of all nations busied themselves in examining the question where the Holy Father could take refuge and live in liberty and peace. In France, Avignon and Pau were mentioned, and the restoration of their famous castles was considered in this connection, it being pointed out that this would not be the first time in the history of the Vatican that the Papacy had resided in the former city. Monaco and Malta were also mentioned, and the hospitality of the United States was considered.

While attacking the Holy See, the Crispi ministry also showed a leaning towards the most advanced and questionable socialistic ideas, especially in the large Italian cities, a senseless policy which profoundly afflicted and disquieted the very large class of upright and thoughtful citizens. They sowed the wind and reaped the whirlwind. This Crispi ministry which was so harmful to Italy, both from a religious and political standpoint, with its megalomaniac ideas—from a military standpoint, with its Abyssinian policy, and from an economic standpoint, especially at Rome, by an exaggerated development of the city—finally gave way to the Rudini cabinet, which began at first in an atmosphere of peace, during which relative calm a great awakening of Catholic spirit showed itself throughout the Peninsula. The religious associations and charitable organizations renewed their old activity, especially in social matters and in public manifestations of faith and piety in which the popular classes indulged. It was a new proof of the healthy

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state of the masses when an appeal was made to that religious sentiment so profoundly rooted in the Italian soul and a fresh evidence of the indefectible vitality of the Catholic spirit which, in order to produce its best effects, needs simply to have its rights respected if not protected. And the government found its own policies aided thereby. This fine Catholic movement proved an indirect auxiliary in the municipal elections, even in the large cities, by banishing from the polls all subversive ideas. But, unfortunately, in order to strengthen its position in the Parliament, the Rudini cabinet sought the support of the Radicals, who finally dominated it, especially after the death of the moderate Minister of Justice, Signor Corta. Zanardelli, who replaced him at the end of 1897, was the leader of the sectaries and the regular protector of Radicalism. When the cabinet entered upon this new line of policy, a series of famous circulars were issued, one after another, aimed at the Catholic associations, which stirred up much indignation and such a spirit of protest that they had no effect for some time. But the fury of the anti-Catholics continued, and they went so far as to declare the associations disturbers of the peace and even a danger to the state. But it was soon seen that the danger was not in this direction. The Italian government was suddenly awakened as if from a dream by a formidable explosion of socialistic and anarchist disorder in both northern and central Italy, with Milan as the center.

The Vatican view of this outbreak was well summed up in this passage of a letter addressed to Cardinal

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Ferrari, Archbishop of Milan, by Leo XIII: "The evil grain sown for a long time and with impunity throughout the Peninsula, perverting popular ideas, corrupting morals and prejudicing the public mind against religion, could not but produce bitter fruit."

The governmental repression was worse than the popular revolt. More than 60,000 troops were quickly called to arms; martial law was declared in entire provinces; regular battles were fought. This was the case at Milan, where not only rifles, but even cannon, were used. Such, in a word, is the history of this terrible incident, so full of warning to the enemies of religion and good government. Its immediate effect was to kill the Rudini cabinet, discredited by the excesses of Signor Zanardelli against the Catholics, which was succeeded by the cabinet of General Pelloux. But the new Prime Minister's past political career and the colleagues whom he called into his cabinet connected him so closely with the supporters of Zanardelli and Crispi that the persecution continued, and the sectaries, who were still very powerful, persisted in publicly accusing Catholics as agitators and as authors of the troubles which had just covered Italy with blood. Leo XIII repelled these calumnies in an encyclical dated August 5, 1898, and addressed to the bishops, clergy and people of Italy, a remarkable document, extracts from which are given below.

After recalling the origin of the troubles, His Holiness went on to say:

"We think, however, that in seeking the initial causes of this riot and fraternal conflict, those who have the direction

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of public affairs will admit that these causes spring from the baneful but natural seed which has been so plentifully and for such a long time sown broadcast throughout the Peninsula. We believe that, perceiving the effect and the cause, and profiting by the terrible lesson which they have just received, our public men will return to the Christian rules of social organization by whose aid nations gain new strength lest they perish from off the face of the earth; and that, consequently, our ruling class will honor the principles of justice, probity and religion, whence chiefly come the material well-being of a people. We should imagine that if they wished to discover the real authors and the accomplices of these up-risings, they would bethink themselves to look for these authors and these accomplices among those who hold Catholic teaching in aversion and who excite the souls of men of every kind of covetousness awakened by the teachings of scientific and political naturalism and materialism,—among those, in a word, who hide their culpable intentions in shadowy sectarian assemblies where are sharpened arms against the order and the security of society. In fact there are in the enemy's camp elevated and impartial minds who understand and have the praise-worthy courage to publicly proclaim the true cause of these lamentable disorders.

“But great was our surprise and our pain, when we learned that, under an absurd pretext, badly hidden by artifice, public opinion was purposely misled into believing that Catholics—a foolish accusation—were the disturbers of order, and on them was laid the blame and harm of the seditious movements of which some parts of Italy were the theater. And our pain was increased when these calumnies were followed up by arbitrary and violent acts. Some of the best known and ablest Catholic journals were suspended or suppressed; diocesan and parochial committees proscribed; Catholic congresses

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dispersed; some of our institutions rendered powerless and others, even those among these whose sole aim is the development of charitable objects among the faithful or the carrying out of public or private acts of benevolence, threatened with a like treatment. A very large number of inoffensive and meritorious societies were dissolved and so the patient, charitable and modest labor of many long years and of many noble minds and generous hearts was destroyed in a few hours of tempest.

“By having recourse to these base and intemperate measures, the authorities, in the first place, placed themselves in contradiction with their previous assertions; for, during a long period, they had been saying that the people of Italy were at one with them in their revolutionary course and in their hostility to the Papacy. But now, on the contrary, they suddenly had to admit that this was not true, by having recourse to exceptional means to smother numerous associations scattered all over Italy, whose only crime was attachment to the Church and to the cause of the Holy See.

“In the second place, these measures wronged above all the principles of justice and the smooth and natural working of existing laws, in virtue of which Catholics, as well as all other Italian citizens, are permitted freely to unite their common efforts to promote the moral and mental welfare of those around them and to enjoy the practices of piety and religion. It was, therefore, an arbitrary act thus to dissolve many Catholic charitable societies which in other lands enjoy a peaceful and respected existence, and all this without there being any proof of culpability, without any preliminary inquiry, without any document in hand showing that they had participated in the unexpected disorders.

“Furthermore, this action was a special offense towards us, who had organized and blessed these useful and pacific

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associations, and towards you, my Venerable Brothers, who had carefully watched over their development and management. Our protection and your vigilance should have rendered them still more worthy of respect and shielded them from all suspicion.

“Nor can we pass over in silence the perniciousness of such measures for the interests of the people, for social conservation and for the real good of Italy. The suppression of these societies increased the moral and material misery of the people whom they strove to elevate by all possible means; it took away from society a powerfully conservative force, for their organization and the diffusion of their principles were a dyke against the subversive theories of socialism and anarchy; and, finally, it made still more bitter the present religious differences, which all men who are free from sectarian passion consider as extremely harmful to Italy, whose force, unity and harmony are lowered thereby.

“We call the attention, to this state of things, of our sons of Italy and those of other nations, to both of whom we declare, however, that though our sorrow is great, not less great is our courage, not less firm our confidence in that Providence who governs the world, and who watches constantly and with love over the Church which is identified with the Papacy, according to the beautiful expression of St. Ambrose: *Ubi Petrus, ibi Ecclesia*. Both are divine institutions that have survived every outrage, every attack, and, without ever being shaken, have seen the centuries pass and have drawn from misfortune itself increased force, energy and constancy.”

It was not in exaggerated terms that the Holy Father denounced these sectarian persecutions and called attention to the large number of their victims. The statistics of the Vatican, which if not absolutely

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complete come as near as possible to the truth, prove that, within the short space of one and a half months, that is, from the beginning of May until the middle of June, 1898, there were blotted out not less than four Catholic "Regional Committees," 70 Diocesan Committees, 2,600 Parish Committees, 600 "Sections," 20 Catholic Young Men's Christian Associations, 5 University Clubs, 300 general religious associations, and numerous rural banks, friendly societies, et cetera, whose purely economic character should have protected them from violence; but they were dissolved simply because they were Catholic. In a word, nearly 4,000 Catholic associations of one kind or another were thus summarily dispersed; not one of them in a regular legal manner, nor was a single one of them found guilty of the anti-state machinations, which were charged as a whole against all these organizations. The aim of this Draconian measure was plain. The government wished to strike a blow at Catholic influence in general in Italy and thus reach the very head of the Church himself.

Since that epoch, death has sadly afflicted the Church by taking away Leo XIII; and the state, by the assassination of King Humbert I. In a general way, the struggle between the sectaries and religion has gone steadily on, with alternations, however, between moments of calm and storm. Even at the moment of the terrible catastrophe of Messina and Reggio this spirit of hatred did not disappear. The admirable devotion and abnegation of the Catholic clergy was scarcely noticed by the anti-clerical press,

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a fact which the Pope plainly stated in one of his encyclicals. It is only too evident, therefore, that the Church has many difficulties to contend with in Italy, and everything, unfortunately, points to the conclusion that their solution will not be effected in the near future.

SPAIN

Another classic land of Catholicism, Spain, is also very keenly attacked by the free-thought canker and by the most advanced anti-Christian political parties. But the Court and the lower classes are strongly attached to religion, while the bishops enjoy greater liberty of speech in Spain than is generally the case elsewhere.

Everybody knows the unfortunate events which deprived Spain of her two fine colonies of Cuba and the Philippines, but what is less known, and what was revealed some years ago by a spirited polemic between the Catholic and the anti-Christian press, is the part which the secret societies played in the insurrection in those colonies. The Vatican has been informed that at that time there were as many as eighty masonic lodges at Havana alone, while it is a historic fact that for some three hundred years, the monks, invested with true administrative powers, gave peace to the Philippines. The disorder which finally overturned Spanish government in those unhappy islands was due to masonic intrigues.

In Cuba, Freemasonry was introduced from Philadelphia, and close relations were kept up between the American and Cuban lodges. The "Patriotic Com-

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mittees" were founded by the masons and were given attractive names. The signal for an outbreak was always given by these organizations, which should have been suppressed long before, in accordance with government orders. The Spanish bishops, consequently, vigorously opposed these associations, and the Bishop of Plasencia went so far as to blame in a public letter, published on February 20, 1898, those ecclesiastics who in Spain itself voted for, and used their influence to get others to vote for, unworthy candidates for Parliament, who were affiliated with the various so-called Liberal Parties, whose programme meant "the destruction of national unity."

French influence is naturally strongly felt in Spain. So the separation of Church and state in France was sure to have imitators on the other side of the Pyrenees. But the effort will probably fail in Spain, as the agitators have with them neither a majority in the Cortes, nor public opinion, nor the Court.

PORTUGAL

The religious history of Portugal has been most brilliant and glorious. Its universities have given to the Church a galaxy of learned men in all branches of ecclesiastical science, and its sturdy missionaries, following in the wake of its famous navigators, and conquerors, were among the first to carry the light of the Gospel into Africa, India and Japan. The religious orders, then very flourishing in Portugal, were most distinguished in this pacific crusade and in this ardor for the saving of souls.

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In Portugal, the lower classes, especially in the northern provinces, are profoundly Catholic. One or two examples of this may be given from a large number. Thus, it was by a pilgrimage to the mountains of Sameiro, where since the year 1854 the Immaculate Conception is especially honored, that a great number of the workmen of Oporto and Braga celebrated Labor Day in 1899. When the constitutional régime was established in Portugal, it was considered best, in the interest of honest elections, to have the voting take place in the churches. But, later, so much irreverence and so many crimes resulted, that the Catholic Congress of Oporto approved the request of the religious papers that this custom be abandoned. This has not yet been done, and the fact that the custom was ever instituted shows the manner in which Catholicism has penetrated into the heart of the Portuguese nation.

But today, because of the activity of the masonic lodges and the revolutionary parties, religion has lost much of its old influence in governmental circles, and that terrible crimes, such as the assassination of the King and the Crown Prince, which horrified the world a few years ago, could take place, sadly reflects the new state of mind in the Portuguese political world of today.

The decline of the Catholic spirit in Portugal dates from the violent persecution of the religious orders in 1834. The expulsion of the Jesuits in the previous century from all the Portuguese dominions, carried out by the Marquez de Pombal in 1759, had

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already done much harm to the Portuguese colonies and to the Christians of India. But towards the end of the nineteenth century, the relations between the ecclesiastical and the civil authorities were, happily, considerably ameliorated and a slow but perceptible progress is now seen in all the various kinds of Church work. The return of this religious spirit began about the time that Father Miel of the Congregation of the Mission commenced his labors at Lisbon. This excellent priest, who was accompanied by Sisters of Charity when they came to the aid of the yellow fever victims during the epidemic at Lisbon in 1857, laid the foundation in Portugal of all the pious and charitable work which characterizes the Catholic spirit of this century. Since then, the government has permitted religious orders to reestablish themselves little by little in Portugal, until today are to be found there three colleges of the Jesuits, the Priests of the Holy Spirit, of the Lazarists, et cetera; Franciscan, Benedictine and Dominican convents; ordinary schools and industrial schools of the Salesian Fathers, and some nunneries. The government has even gone further in its reparative policy. Wishing to make amends for the abolition of the religious orders in the colonies, a commission was appointed, with the valiant missionary, Dom Antonio Barrozo, the present Bishop of Oporto, at its head, to study the most practical way of increasing the missionary seminaries. From the suppression of the religious orders in 1834, until recent years, Portugal has had but one royal missionary seminary, that

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at Sarnache do Bom-Jardin, for the training of missionaries for the colonies under royal patronage. If it had not been for the very important services of several religious orders and the aid officially asked for and given during many years, by the Fathers of the Holy Spirit, in the Province of Angola and West Africa, the Portuguese colonies would, today, be quite neglected in the matter of religion.

The charity work carried on by the Church grew in a remarkable degree and the immense good which it accomplished was largely due to the example set by Queen Marie Amélie, who never wearied of succoring the poor and unfortunate. At Her Majesty's suggestion a committee was formed at Lisbon to gather the funds necessary to found hospitals and asylums for consumptives, and the Castle of Ontao, near Lisbon, which then belonged to the Royal family, was generously given for a sanitarium for scrofulous children. In a word, though the sectarian press was indefatigable in its attacks on religion and its institutions, a policy, by the way, which sometimes resulted disastrously for the papers (*A Patria* was suppressed on account of its attacks on the Franciscan Hospital Sisters) thanks to the admirable devotion and activity of the religious press, the future of the cause in Portugal was very bright.

It is true that the seminaries and the rank and file of the clergy were not all that could be desired. But it is certain that the zeal of the bishops would eventually have overcome these difficulties and shortcomings; for the bishops in Portugal held a strong

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position. They were, for instance, ex-officio members of the House of Peers, which gave them a real influence in governmental affairs. Then again, they came together annually in a sort of national council to examine into the state of the Church and to provide better measures for its defense and administration. In order to improve the teaching body and the general education in their seminaries, several of the bishops handed all these matters over to the religious orders and the Vatican seconded these efforts by founding under the immediate care of the Holy See a Pontifical Portuguese Seminary. This institution was established in 1900 at his own expense, by Leo XIII, who chose as its superior, Monsignor Sinibaldi, formerly professor of scholastic philosophy at the University of Coimbra. The Pope also gave instructions that all the Portuguese dioceses on the Continent and in the colonies should send to Rome at least two of their members. As a result of these wide measures it was hoped that the Church would flourish as of old in this classic land of Catholicism.

But an unexpected political catastrophe suddenly ruined all these bright hopes. The revolution which drove King Manuel from the country was also the most anti-Catholic and sectarian uprising that has perhaps ever occurred. The whole Portuguese Church was also overturned. The bishops were driven from their sees and the priests from their parishes. A large number of nuns and Catholic laymen were thrown into prison. All relations with Rome were broken off and violent persecution ensued. If all this was

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most disastrous to the best interests of the Church, there were, at the same time, consolatory circumstances connected with the calamity. Faith was awakened in the people. The faithful grouped themselves around their bishops, listened to their voices and began a brave fight against their persecutors, who were surprised and disconcerted. The Holy Father has encouraged and blessed the episcopacy and the faithful in their admirable struggle, which he directs with as much firmness as prudence; and the bishops of several Catholic countries have sent collective public addresses, full of sad sympathy and ardent admiration, to their harassed colleagues of Portugal. In the meanwhile, there is every reason to hope that calm will soon follow this severe storm and that the Portuguese Church will once more assume the brilliant position which it has always held among Catholic nations.

RUSSIA

If, from the old Latin countries of southern Europe, we pass to the north, we shall find there that the condition of the Church, after having been rather critical, is now relatively good. Until recent years, Catholicism in Russia was looked upon as a "foreign religion," and only in Russian Poland was to be found a regular Catholic hierarchy and a diocesan organization. Russian Catholics, disseminating throughout the immense Empire of the Czar even to the shores of Behring's Strait, were all attached to the Archbishopric of Mohileff, which, being the metropolitan

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see, was the head of the largest diocese in the universe. But today, Russia proper has six sees, viz., the ancient one of Mohileff, the metropolitan, and five suffragans. Polish Russia has one archbishopric, Warsaw, and six suffragan bishops. The illiberal laws which formerly affected Catholics have been annulled, and an era of religious liberty is finally dawning in Holy Russia, which was so long and so violently opposed to Catholicism and Rome. The Czar now keeps up diplomatic relations with the Holy See, by means of an Envoy Extraordinary and a Minister Plenipotentiary, assisted by a secretary of legation, who reside at Rome.

POLAND

Poland is a nation which is united as regards Catholicism, but divided, as everybody knows, politically into three parts, Russian, Austrian and Prussian Poland. Russian Poland, a land which has suffered greatly from religious persecutions in the past and from anarchical disturbances in recent years, is now entering upon an era of peace. The heroic courage of the faithful finally wearied their persecutors. Among these valiant souls, the first place must be given to the Uniats, Ruthenians belonging to the United Greek Church, Catholics, consequently, and for this called Uniats. The Russians of the Orthodox Greek Church, who are schismatics, looked upon these Uniats as renegades and, on account of the external similarity of their rites, tried to separate them from Rome and incorporate them in the Orthodox Greek Church. Persuasion, in the first place,

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followed by force, prison, the knout, the deportation of their bishops and priests, and the exile, *en masse*, of the population of whole regions,—nothing was left untried to attain this base end. But all was in vain. An imposing number of recalcitrants still refused to participate in the services of the official Orthodox faith, which brought down on their humble heads the severest punishments. But still they would not abandon their Church. At last, forced to admit that it was impossible to vanquish the opposition of this noble people, nearly all of whom were peasants, and also influenced by the public reprobation of all civilized Europe, which was astonished at this cruel treatment of loyal subjects of the Empire, the Russian government, weary of the hopeless struggle, permitted the Uniats to practice the Latin Rite, thus ending where they should have begun. This order was given in the ukase, dated July 14, 1898, which was spoken of in this wise by a friend of the Vatican:

“It is quite true that this concession is not so complete as one would like, as it was made on the condition that the Greek Rite should be abandoned because of its resemblance to the Orthodox Rite. But it is permitted these Polish Catholics, as they belonged to the United Greek Church, to profess Catholicism henceforth by going over to the Latin Rite. In this connection some official formalities had to be fulfilled, as, for instance, changing the entry concerning religion on the birth registers, where, during the period of persecution, the Uniats were inscribed as belonging to the Orthodox faith. It is a mistake, however, to say, as has been said in some quarters, that these formalities could be carried out only

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after the direct permission of the Czar. This is the very point of difference between the old and the new arrangement in this matter. Under the old, the exception in favor of the Uniats who would remain Catholic was granted very rarely and was accorded in fact by the Czar in each particular case, whereas, today, it is the general rule that all Uniats, provided they give up the Greek Rite, may demand and will be granted permission to profess Catholicism, if the above-mentioned formalities are fulfilled, without asking it as a special favor from the Czar."

This was a marked victory for liberty of conscience.

Piety is one of the most striking traits of the Polish character. Even in the midst of persecution, and still more since that time, the Third Order of St. Francis, which calls the faithful to a more perfect Christianity, has wonderfully developed in that country. Whole villages strictly obey the rules of the Seraphic Brethren, and nowhere else is Christian life more intense. The higher classes are the first to set the example and it is not uncommon to see the names of the greatest families borne by simple monks, as, for example, Brother Augustin Czartoryski of the Salesians and Don Bosco and Dom Benedict Radziwill of the Benedictine Order.

In Austrian Poland, the Church enjoys complete liberty and its various activities flourish unrestrained. The city of Leopold, or Lemberg, the second capital of Austrian Poland, offers, for instance, a curious example of diversity of rites in unity of faith. Thus, there are three archbishoprics and chapters in this one city, the diocesan capital, at one and the same

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time, of Latin Catholics, United Greeks and Armenians. This adds greatly to the splendor of the religious ceremonies, as was seen at the funeral of Cardinal Sylvester Sembratovicz, Ruthenian Archbishop of Leopol. The Latin episcopate made a special point to honor the memory of this eminent member of the Sacred College, whose sacerdotal virtues won universal respect. The magnificence of the Oriental Rites; the procession of the monks of St. Basil, the faithful guardians of the integrity of the faith among the Greek Catholics; the imposing cortège of the bishops of the different rites; the civil authorities in their robes of office; the Ruthenian and Armenian Polish clergy following the hearse of the regretted cardinal,—all this conspired to make a profound impression on the silent multitude, who thus witnessed the triumph of the union of Rome, cemented in life and death.

It has often been asked why the Armenians have an archbishop at Leopol. The reason is because the city is situated on the commercial route leading from the shores of the Black Sea to those of the Baltic, and was formerly an exceptionally important center for oriental trade. So the Armenians used to congregate there in such numbers that it was found necessary on this account to create a special diocese, which is small today on account of the falling off in this trade. But the religious hierarchy remains the same as of yore.

In Prussian Poland, the condition of the Church is less satisfactory. It has, among other difficulties,

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to struggle against Protestant proselytism, which endeavors to strengthen its position in Posen by colonization and the spreading of the German language, and by the erection of Protestant churches and hospitals where the nursing is done by deaconesses.

GERMANY

The German Empire, the majority of whose population is Protestant, may be called the very fortress of the Reformation spirit; yet, at the same time, it must not be thought that the Catholics are in a small minority. In a population of 64,908,428 souls, as given by the census of 1905, there are 22,094,462 Roman Catholics and 15,152 Greek Catholics, making a total of 22,109,614; that is to say, a little more than a third of the whole German Empire is Catholic, a rather formidable figure. Yet, oddly enough, their numerical strength has not always been recognized, as it should have been. The old uncompromising spirit of Huguenotism is accountable for more than one unfriendly action aimed against Catholicism, which culminated in what is known as the *Kulturkampf*, that religious warfare provoked by Prince Bismarck, who violated the most sacred rights of German Catholics, exiled their bishops and priests, and broke up their religious charitable institutions. The complete history of this unworthy action is best given, perhaps, in two French works: Goyau's "*L'Allemagne Religieuse*," and Count Lefebvre de Behaine's "*Léon XIII et Bismarck*."

But Prince Bismarck's declaration of war did not

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cause the German Catholics to lose heart; quite the contrary. They began immediately to organize a serious political and parliamentary resistance. At the polls, they showed a strict party discipline that carried everything before it and won the admiration of the world. They forced their way into the Reichstag, where they formed a compact group called the Center, which eventually reached a membership of more than a hundred and finally forced upon parliament the recognition of Catholic rights. This group showed great cleverness in parliamentary tactics by casting their solid vote first with one faction of the opposition and then with another, thus threatening the existence of any ministry which refused to recognize the legitimate demands of the Catholics. Notwithstanding the repeated efforts of the government, this united Center could never be shaken, an admirable example of discipline and fidelity to a principle which might be followed with advantage by the Catholic members of other parliamentary bodies.

But all the Catholic members of the German Reichstag are not found in the Center. The deputies from Alsace-Lorraine and Prussian Poland form a total of some twenty-five Catholics, and the Catholic contingent is rendered all the more imposing by the presence as deputies of from twenty to twenty-five priests. Nor is the Center solely a religious body. Besides the demands for justice to Catholics, its platform contains a well-thought-out series of political and social reforms. Politically, it champions in particular universal suffrage and the strict main-

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tenance of the federal character of the Empire. Socially, the Center has aided efficaciously in the passage of bills protecting the working classes, such as the prohibition of Sunday labor, shortening the hours of work for women and children in the factories and mines, and the insurance of employés against accident. The Center has always urged the passage of measures protecting agricultural and small industrial interests, and especially advocates the obligatory organization of labor corporations. For these reasons, the Center is a popular party in all the best senses of the term, and of all conservative groups is the most successful in combating the pernicious doctrines of Socialism, so widely spread in Germany. In fact, the German Catholics exercise a most healthy social influence throughout the nation not only religiously, but by the large number of excellent institutions of all kinds due to their initiative, such as information bureaus, working-men's societies, et cetera. It should be noted, by the way, that the socialist deputies, with three or four exceptions, are generally elected in districts where Protestants are in the majority.

The manner of nominating Catholic bishops in Germany differs in different states of the confederation. Thus, in Bavaria, the sovereign, who is a Catholic, enjoys, in virtue of the Concordat of June 15, 1817, the right of nomination similar to that exercised by the executive authority in France previous to the separation of Church and state. In the German states governed by Protestant rulers, the nominations, after a preliminary understanding with the Holy See,

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are made up in the following manner: the chapter of the cathedral draws up a list of candidates which is submitted to the government. The latter has the right to eliminate the names it does not like, and it is from this revised and approved list that the chapter finally decides, in accordance with canonical rules, who should occupy the vacant seat. It goes without saying that the bishop thus chosen receives the canonical investiture from the Vatican.

But the ill-will of the government sometimes renders illusory this right of election on the part of the chapter. A good example of this was given during the closing years of the last century at Freiburg, in the Grand Duchy of Baden. For more than a year and a half after the death of Monsignor Roos, in October 22, 1896, the see was vacant because the Baden government refused to return the list of candidates presented by the chapter. Finally, after long and difficult negotiations, an agreement was reached with the name of Monsignor Komp, Bishop of Fulda, a prelate who was seventy years old. This happened on March 21, 1898. But the difficulty did not end there. Monsignor Komp showed no enthusiasm to accept the post, and it was only on receipt of a formal order from the Vatican that he started for Freiburg. Nor did this act of obedience close the complication. Divine Providence seemed to intervene. The noble prelate died on May 10 at Mainz, while on the way to take possession of his new post.

These relations between the civil and ecclesiastical authorities are not the same in all the states of the

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Empire. The only country with a Concordat is Bavaria, where, nevertheless, Catholics have many complaints to make about the annoyances occasioned them by the civil administration, and especially the unjust meddling of the government in the matter of religious education. In the other states of the Empire, the rights enjoyed by Catholics are accorded them by the governments; there is no Concordat, no agreement between the two parties. The constitution of the Empire contains almost nothing on the subject. Article 2 prohibits "any limitation of civil or political rights because of differences of religion." Beyond this, each state is left quite free to regulate its own religious questions. Legally, the state in Germany recognizes the free exercise of the Catholic religion, except in the Grand Duchy of Mecklenburg and in the Duchy of Brunswick, where there is a Protestant state church and where Catholicism is tolerated, under many restrictions, by a special concession which may be revoked at any time by the chief of state. The number of Catholics in these two duchies is 21,600 in a total population of 1,043,000.

The Prussian constitution guarantees in Article 12, "liberty of conscience, liberty of forming religious associations and liberty to exercise any religion, publicly or privately." Article 22 reads, further: "Any one is free to teach and to establish or direct educational establishments, provided he satisfies the authorities as to his moral and intellectual fitness therefor"; and Article 24, "Religious instruction in the primary schools is given by the compe-

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tent ecclesiastical authority." But it should be added that these articles were modified or suppressed at the time of the Kulturkampf by a series of laws which still exist in part. All the efforts of Catholics to re-establish the rights guaranteed by the constitution have so far proved ineffectual. Consequently, religious orders in Prussia exist only at the will of the government and their authorization may be revoked at any moment. Religious instruction in the primary schools is not given the importance which it deserves and is not provided by the ecclesiastical authorities. The Catholic bishops are not free to train and appoint priests, and their disciplinary powers are restricted. The administration of Church property is controlled by the state. These are only some of the disabilities from which the Prussian Catholics suffer.

The establishment of Catholic institutions of various kinds is prohibited constitutionally in Saxony and Hesse, and in the other states it depends on the good-will of the government. Men's monasteries are prohibited everywhere, and the *placet* of the authorities is necessary for most of the acts of ecclesiastical bodies in Saxony, Württemberg, Baden and Hesse.

Such is the precarious and humiliating situation of Catholicism in the different states of the German Empire at the beginning of the new century.

The religious situation in Alsace-Lorraine is rather complex. The Imperial legislation which excludes certain religious orders, the Jesuits, for instance, is

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exercised at the same time as the provisions of the Concordat of 1802 and other French religious legislation, which the government finds very useful when it would molest the Catholics. Quite contrary to law, the Catholic primary schools are subject to state supervision. They must follow the state programme of studies, be opened to the state inspectors and all teachers must be approved by the government.

To sum up, while it is true that in a general way religious liberty is assured by the laws and constitutions of the different states of the Empire, it is not less true that these laws are a dead letter in most parts of the nation and that the liberty of the Catholic Church is largely denied everywhere, while all governmental affairs are for the evangelical churches and their members. The German Empire, reformed under the hegemony of Prussia, is first, whatever may be said to the contrary, a Protestant country. Thus, when it is proposed to "Germanize" Poland and Alsace-Lorraine, this simply means that the powers that be are striving to Protestantize them.

It is not only the Catholic Church, as a Church, which is persecuted in Germany, but the members of this Church are also wronged. The simple fact that a good and loyal subject is a Catholic places him in an inferior position to his fellow countrymen, notwithstanding the texts of the constitutions of the various states. The high administrative and judicial posts in the state service are almost invariably given to Protestants. Catholic office-holders may, by long

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and faithful service, work up to a high grade, but they seldom get their reward. The private library of the Vatican contains a very complete statistical study of this subject under the title of, "Parity in Prussia," which clearly proves that Catholics are systematically pushed aside in order that Protestants may be advanced. Thus, in the Rhenish Provinces, where the Catholic population is three times as great as the Protestant, almost all the chief court judges and Imperial district attorneys are Protestants, though in the lower courts the number of Catholic judges outnumbers the Protestant ones. The same thing is true in Westphalia and Silesia, where the Catholic population is predominant. In the ordinary civil service, this policy is still more noticeable. In Prussia, there are 70 Catholic sub-prefects to 424 Protestant ones, four departmental secretaries to 128, three prefects to 81, one provincial governor to 11. Can this state of things be said to be due to chance in a country where Catholics form one-third of the population? It should be added, however, that there has been an improvement in this particular during the past ten years, due largely to indignant protests from Catholics made in their journals and in the Reichstag.

But if, notwithstanding the fanaticism of Protestants and their malevolence of government, Catholics are beginning to exercise a growing influence on the march of affairs in Germany, the power which the Catholic Center exerts in the federal Reichstag does not find its counterpart in the state legislatures;

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consequently, many laws contrary to the liberty of the Church have yet to be removed from the statute-books. Furthermore, because of the peculiar constitutional régime which prevails in Germany, the Reichstag can do nothing to remove these objectionable laws unless the government concurs. For example, during a single session of the legislature, the Reichstag, by a very respectable majority, four times voted the abrogation of the law against the Jesuits; but the government paid no attention thereto.

In Germany, the month of August is annually devoted to great Catholic meetings. A simple enumeration of these gatherings for one year, 1908, gives a good idea of their number and variety. Thus, on August sixth, the Sixth Congress of the German Society of Christian Art met at Ravensburg, in Württemberg; on the twelfth, at Hanover, the Twenty-first Congress of the Association of German Catholic Merchants; on the thirtieth, at Würzburg, the Third Congress of the Presidents of the Young Men's Catholic Associations, et cetera. The most important of these assemblies was the Forty-fifth Congress of German Catholics held at Crefeld, the most successful of these gatherings. There were several thousand delegates, much enthusiasm was displayed, great harmony prevailed, and the meeting throughout was characterized by an admirable spirit of discipline. These assemblies have been happily called "the grand maneuvers of Catholicism." Parliamentary leaders and lay notables make it a point to attend. Political, religious and social questions are

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examined and discussed by special committees appointed for that purpose, while every evening large public meetings are held where the best speakers are heard.

A very original and happy creation of the *Volks-Verein*, a popular Catholic association for combating Socialism, is the *Praktischer Sozialer Kursus*, or Practical Sociological Courses, which since 1892 have spread all over Germany. This "popular ambulatory university," as the institution has well been called, has accomplished much good work. It is evident that the complex social question cannot be thoroughly examined in lectures extending over a few days. But this is not the purpose of these courses; their more modest aim is to popularize fundamental facts, to start on right lines those who wish to study social problems more deeply and to stimulate the ardor of all thoughtful people. The Rector Magnificus of this university is the Abbé Hitze, professor at Münster University and member of the Reichstag, who is well known for his knowledge of economic and social matters. Though not a good orator, the Abbé Hitze knows how to present clearly and vivaciously the driest statistics. The most brilliant speaker of the group is unquestionably Father Heinrich Pesch, who, with remarkable logic and precision, has presented the history of contemporary Socialism.

In France, Italy, Spain, Belgium, Holland and Poland a similar practice has been established known as "Social Week." One of these Catholic gatherings was that held at Bordeaux, in August, 1909, under

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the presidency of Cardinal Andrieu. It was the sixth of its kind held in France. The idea first took shape at Lyons, in 1904, when a group of young men, priests and laymen, ardently devoted to work among the people and feeling, at the same time, the need of some authority over their activity, decided to base their labor on the solid foundation of a well-established doctrine. The idea responded to the desires of the more thoughtful rising generation and to the parish priests, who longed for a union of soul and mind, and it spread rapidly.

Today these Social Weeks are Catholic reunions which last eight days and are devoted to the examination of various grave social problems. The subjects are presented in the form of lectures delivered by well-known theologians, lawyers and political economists. These meetings are blessed by the Pope, encouraged by the bishops and are more largely attended every year. Whatever may be one's ideas, conceptions and beliefs, nothing appears more worthy of respect and sympathy than the disinterested efforts of these young men, full of confidence in the power and fecundity of their faith, who, in the midst of the troubles of the age, would guide and enlighten the minds of the laboring classes and devote themselves generously to this service. They perceive, as does the Vatican, that we are living in the midst of the laborious birth of a new time and a new régime. The social conceptions of the past century and the political organization which was their expression will not give way at a single blow. The régime goes to pieces little

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by little until a sudden and unexpected shock precipitates it with a crash.

The all-powerfulness of wealth and the absolute rule of the materialistic upper middle-class are being gradually undermined. This is the capital fact of our time, and interests Catholics, long attracted by the problems of social evolution, much more than current politics. The number of such Catholics increases daily. A quarter of a century ago, they were but a handful; today, they can be counted by the thousands. "They are the men of tomorrow," says a distinguished and warm supporter of this part of the Vatican's policy, M. de Mun of the French Academy, "whose eyes are turned toward the future. They are unfettered by prejudices and the rules of a dying social system. They are determined not to die with it, nor permit their country to be precipitated into the yawning gulf which otherwise awaits us. And, while many about them suffer themselves to be carried along by the current, these valiant ones, notwithstanding the persecution which checks them at every step and would turn them from the right course, strive that the torrent may enrich rather than devastate the land." These men, in a word, believe firmly and profoundly in the virtues of Christianity. They know that, rising above the passions which divide men, independently of all governments and political parties, this Christian doctrine can, without fear of failure, let corrupt societies be swept away in order to give place to new societies, as when centuries ago, the Church baptized barbarians. This is the simple

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policy of the friends of the "Social Weeks," this was the ruling idea at Bordeaux and this is the programme that the Vatican approves.

But to return to Germany, where public instruction is such an important concern of state and people. Of course, German Catholics are much concerned about the whole subject, especially as practically no teaching of any kind is done outside of the state. The German government monopolizes primary and secondary education. The institutions which appear to be independent of the state are only primary schools established by private individuals and whose teachers and programme of studies must be approved by the state.

The primary schools of Germany are really sectarian, but the secondary schools are non-sectarian. The pupils of the latter are separated for religious instruction, which instruction is obligatory in both grades. Of the twenty-one state universities of Germany, seven have Catholic theological seminaries, which all who aspire to be priests must attend. In addition, there are seven secondary Catholic schools and eight seminaries, all reserved exclusively for the education of priests. So, though Protestants are very active in the field of theological instruction, Catholics are creditably organized in the same department. They are still further strengthened in this direction by the Goerres Society, a very widely spread association, whose object is to promote instruction in Catholic Germany. Ten years ago, at the time of the annual meeting at Würzburg, it counted a mem-

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bership of 10,000. Such vigorous effort is producing good fruit and must produce still more.

THE UNITED STATES

Though the majority of the population of the United States is Protestant, Americans understand liberty in a larger manner than the Germans, and the Catholic Church can only congratulate itself on the pleasant relations existing between it and the authorities. The Church is given every facility to develop and organize as it pleases provided it respects the general laws to which all the citizens are subject. There are in America no laws to which the Church is especially subjected. As everybody knows, there is no state religion in the Union. All sects are equal in the eyes of the law, which does not mean, however, that the state declines to recognize them and even ignores them, as is the case in France, for instance. Far from it; though the government has no diplomatic representative at the Vatican, the Holy See accredits to Washington an apostolic delegate, who is assisted by an auditor and a secretary; and this envoy is received with marked esteem.

The reception given, at St. Paul, Minnesota, to the recent apostolic delegate, Monsignor Martinelli, Archbishop of Ephesus, demonstrates the generosity with which the Catholic Church is treated in the United States in the person of the Pope's official representative. For this reason, a few details of this visit may be given here. *Ab uno disce omnes.*

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A committee of one hundred leading citizens was formed to arrange the details of the reception. A large room of the city hall was richly decorated for the occasion and the two thousand persons who filed through it to shake the hand of the delegate represented all circles of the city. The line was two hours in passing before the guest of the day, and its advance was checked only by an occasional special presentation by Archbishop Ireland of some personality, such as the governor of the state, judges of the supreme court, Protestant bishops, et cetera. This fact shows that the Pope's representative was welcomed not only by the Catholic element of the population but by the whole body of citizens irrespective of creed. In fact this was dwelt upon in the address of welcome delivered by one of the leading advocates of the city, to whom Monsignor Martinelli made a reply, which should be quoted in part, as it brings out clearly the state of Catholicism in this great republic.

"An observing mind cannot fail to be struck by the fact that the progress made by the Catholic Church in this country is due not only to the principles and doctrines of the Church itself, but also to the liberty which it enjoys in this part of the world. Since my arrival on these shores, I have seen with my own eyes the greatness of this land of which I had often heard spoken. I have naturally been astonished at the rapid advance made by this young nation not only in civil and political directions but also in economic fields. But I often ask myself why one should be astonished at this when it concerns a country where such free rein is given to the

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energies of the human mind that it can develop in a fruitful manner?

"I have also observed with natural joy and satisfaction that along with social progress, the Church whose action is here left quite free, has not made less progress in its sphere. I hear this said with pleasure on every hand, and I notice that its work as a civilizing and educative power is everywhere fully recognized and praised even by those who are not members of our Church, and by those who do not yet understand the power and spirit of divine action. Nowhere else have I found a stronger and clearer confirmation of all this than here in Minnesota. I have visited most of your educational and charitable institutions and I know whereof I speak.

"It is impossible to explain satisfactorily such progress as this unless we first admit the intrinsic virtue of the principles and inspirations of the Church of Jesus Christ. Furthermore, everything in this country aids the action of the Church. In fact, no land is better prepared than your America to receive the holy seed confided to her. May you long remain a model people for all other nations in this matter of Church and state."

There are many other examples of this spirit of large tolerance and scrupulous justice which characterizes the Americans when they have to do with religious questions. Reports of this kind reach the Vatican frequently and are always warmly welcomed there. One or two more examples of this sort may be given here.

At the West Point Military Academy there was but one church erected by the state and but one chaplain who presided over it, a Protestant. The Catholics

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naturally complained of this, and without asking for a Catholic chaplain in an institution whose pupils are so largely Protestant, they requested permission to erect on the reservation a Catholic chapel where the Catholic cadets could attend service. So on June 29, 1898, a bill to this effect was introduced into Congress and passed the Lower House by 184 to 25, and finally became a law, by which any religious body, with the approval of the War Department, may erect at West Point churches or chapels. But everybody knew that the Catholics alone would take advantage of this permission. It was, therefore, a double triumph for the cause of religious toleration.

In the State of Illinois, a question, important to Catholics, was taken before the courts for decision. The question was to know whether a Catholic parish could be considered a civil person in a position to receive legacies which were to be used for the celebration of Masses for the repose of the soul of the testator. The circuit court of Chicago had declared such a testament to be invalid; but the supreme court of Illinois reversed this decision of the lower court and pronounced such a will valid. This happened towards the end of the last century and was the first time that the question was examined by so high a judicial body in the United States. It offers a good example of the fair treatment accorded to Catholics by the American tribunals and was highly appreciated at the Vatican. The full text of the decision will be found in the *New York Freeman's Journal* of February 29, 1898.

It is evident from what has been said that Catholi-

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cism does not suffer persecution in the United States. It lives and labors there in perfect security, and has, in consequence, developed in a wonderful fashion. A few proofs of this fact may be given here. Thus, Cardinal Logue, Archbishop of Armagh, after a visit to the United States, sent some interesting data to the Vatican. He pointed out in an address in Ireland that in 1808 there was one single Catholic bishop in the whole United States, whereas in 1908, a century later, there were 14 archbishops, 90 bishops, 14,444 priests, 11,584 churches and chapels and twenty millions of Catholics in a total population of 84,216,433. These figures are confirmed by a letter in the *London Times* of January 27, 1908, to which the attention of the Vatican has been called. It is there said that the United States proper contains 14,235,451, the colonial possessions 8,238,989, the grand total being 22,474,440. An article by Cardinal Gibbons, which appeared in the *Catholic Mirror* in January, 1898, and which is filed at the Vatican, puts at 30,000 the annual conversions to Catholicism in the United States, and the Vatican archives would seem to indicate that this number is much larger today.

Catholic instruction at all stages has been perfectly organized by the American episcopate, and the educational system is crowned by the well-known Catholic University at Washington, whose annual expenses exceed \$140,000, which is provided by generous donors. But the number of students is not so large as it should be when one takes into account the pecuniary sacrifices made for the maintenance of the institution.

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The chief cause of this has been pointed out in a pastoral letter by Archbishop Ireland,—parents are too much disposed to send their sons to the universities in their own states. Four-fifths of the Catholic youth of America who attend college are found in the universities where their faith is weakened and where indifference to religious influences has even affected the Protestant students. It is a common remark in educational circles in America to say, for instance, that you have simply to send a boy to the Presbyterian University of Princeton to take away his Presbyterianism, or to the Baptist University of Chicago to wean him from his Baptist faith. So of course for our Catholic young men attendance at such institutions is still worse. Even if their belief is never directly attacked or put in a false light, though this frequently happens, nothing is done to impress on their growing minds the great truths of Catholicism. The conditions are rendered still worse by the moral dangers which surround these American collegians, where the teachers have no care of their pupils' private life. Another fault committed by Catholic parents in America is their doing next to nothing to remove these objections in the state universities, which they help to support by their taxes. Here they have rights which they should make use of. Why do they permit, without protest, clergymen to be sometimes put at the head of the state university? Why do they pay the public library tax without seeing what kind of books are bought by the librarian and forcing him to buy Catholic books also? Would Protestants

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and others leave him in peace if he failed to put on the shelves the works which they want?

This *ensemble* of higher education in the United States is completed, especially for the ecclesiastical sciences, by the American Pontifical College at Rome, where future priests are educated. In June, 1909, the fiftieth anniversary of the foundation of this institution was celebrated at Rome, the festivities being especially notable for the great number of bishops and alumni who were present from the United States and who thus showed their respect and love for this honored seat of learning. On this occasion, Monsignor Keiley, Bishop of Savannah, a graduate of the college, read to His Holiness, Pius X, a fine address in which he pointed out the great freedom enjoyed by Catholics in the United States, and the happy consequences springing therefrom. This passage especially pleased the Pope: "In our country, Most Holy Father, the Church is free and our religion is respected; consequently, our spiritual pastors can, with the greatest success, occupy themselves with the saving of souls. The development of the Catholic Church in the United States has been astounding, and this is due to God and Rome. All of us are American citizens; but above all, we are Catholics."

This broad liberty which the Catholic population of America enjoys today has been secured by the vigorous efforts of the Catholics themselves; for, from colonial times and until after the War of Independence, even during the first half of the nineteenth century, the people of the United States, in great

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majority Protestant, stirred up many difficulties for their Catholic fellow-citizens which often presented clearly the character of an organized and threatening persecution. However, little by little, a powerful sentiment of toleration and reciprocal respect, engendered by a prevailing love of liberty, dissipated these dangers and brought about a spirit of peace and goodwill. In fact, the American Catholics had simply to take their stand on the constitution of the country, and keep its provisions clearly before the public eye, demanding that these provisions be applied to them, in order to defeat the purposes of their adversaries. By a ceaseless demand for liberty based on the fundamental law of the land, and, at the same time, showing themselves to be good and loyal American citizens strongly attached to the national institutions, they forced the putting aside of all ill-will and suspicions of every kind. But American Catholics were not contented with vain protestations and empty complaints. Instead of passing their time in inveighing against their opponents, *telumque imbelle sine ictu*, they made the most of the scraps of liberty which were within reach, defending themselves therewith, winning the sympathy of their neighbors, and making friends of all those who were not blinded by mere passion. They showed themselves to be good citizens by zealously taking part in public affairs, so that by not sulking in their tents, they often, on great public occasions, were able in their own persons to give a prominent position to the Church which they represented. The Vatican cannot too strongly recom-

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mend this course to its faithful in certain other lands. How often have American Presidents, themselves Protestants, recognized publicly the patriotism and loyalty of Catholics. For instance, in June, 1909, President Taft showed the spirit of cordiality which exists in America between Catholicism and the civil authorities. It was at a meeting of Catholic missionaries held at the Catholic University, that the President was introduced to the assembly in these words by Father Doyle: "It is with great satisfaction that we welcome you here, Mr. President. We are Catholics in everything and for everything, but at the same time we are American citizens, for a good Catholic is surely a good American. When you were, Mr. President, in the Southern States of this Union, recently, you were called the Grand Harmonizer, and it is this same title, too, which we would give to you."

President Taft's reply was from beginning to end a signal proof of the remarkably friendly relations which exist in the United States between the Catholic Church and the federal government. He began by speaking of the great advantages which accrue from the contact and association of the representatives of the political and the ecclesiastical authorities; referred to the fact that the Catholic chaplains of the army and navy were on the best of terms with the civil and military powers; recalled his official mission during the Roosevelt administration for the settlement of Catholic interests in the Philippines, when those islands passed from Spanish to American rule; reminded his hearers of his trip to Rome in this con-

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nection, of his audience with the Pope, Leo XIII, "one of the greatest Pontiffs, of highest character and broadest intellect," of his discussions and negotiations with Monsignor Guidi and the Archbishop of Manila, Monsignor Harty, which ended in such a satisfactory fashion for all parties, so that today there are no Church complications in the annexed islands; and he closed with these very remarkable words: "I do not hesitate to affirm, my dear friends, that if this visit of mine to Rome had been made forty or fifty years ago, it would have sufficed to bring down popular and congressional blame on any administration which had assumed the responsibility of it."

When the report of this meeting between the Chief Magistrate of the Great Republic and this assemblage of humble missionaries reached the Vatican it produced a most favorable impression. How happily the times have changed, was the comment heard on every hand. And it should be pointed out, as a compliment to American Catholics and as a suggestion to Catholics in some other countries to take their American brethren as models, that if official and public opinion has changed in the United States in the last half-century, as stated by the President, this is largely due to the wisdom and intelligence of the American Catholics, who have shown that they knew how to utilize the liberty which prevails in the United States with a perseverance and a tact that has never failed them. They saw very clearly that the freedom of the Church must be won by a struggle; that it could come only after a frank, constant, vigorous and

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enthusiastic effort, supported by love of God and love of the Church; that it was not simply a matter of defending oneself but of securing a triumph. It is this necessity of constancy in energy and effort, without truce or repose, which seems, alas! to make too many otherwise good Catholics of the Old World hesitate.

The education of American womanhood has also been an object of solicitude on the part of the Catholic clergy of the United States. With this end in view, it has been the custom for several years to have the teaching Sisters follow lectures on the science of pedagogy given during the long vacation. The number of sessions have grown and the attendance on the lectures increased. For instance, the meeting at Chicago, in 1898, the last which has been well reported to the Vatican, was especially notable, as a dozen different congregations took part in it. The Sisters listened to lectures by former inspectresses of state schools and by ecclesiastics. In some dioceses, the bishops themselves presided over the ceremonies in connection with these courses.

This American method was tried in France, but failed after having caused quite a polemic even in the episcopacy itself. It is true that Sister Marie of the Sacred Heart, the promotress of this movement, wished to go much further than the Americans, and in her book on "The Teaching Nuns" proposes the founding of normal and high schools exclusively for nuns, taking those of the state as models. To justify such a new departure, the friends of the measure did not hesitate to declare that the nuns of today are only

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half educated. This was too severe a criticism, as is proved by the success of the nuns' pupils at the various public examinations in which they take part. But the great objection to the measure was the necessity for the young nuns to leave their convents for a term of years in order to attend these schools, where they would be far from their superiors, in very different surroundings from those they were accustomed to, and in daily contact with other young companions coming from institutes and convents having different rules and usages. It was felt that all this could not be favorable to the religious building up of these young women, and the authorities of the Vatican condemned the measure. But approval was given to the establishment in the great teaching communities of courses in pedagogy and kindred instruction, where the best professors of the universities delivered lectures. But the recent persecution in France of the religious teaching bodies has caused, for the time being, the disappearance of these excellent institutions.

CANADA

Canada, which was discovered and first opened up by Frenchmen, now forms, as everybody knows, a part of the British Empire. Its population, which is about six millions, is nearly half Catholic. An admirable spirit of tolerance and peace reigns between Protestants and Catholics, due largely to the prudence of the episcopacy, a fine example of which is given in these words, as reported to the Vatican, by Monsignor

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O'Connor, Archbishop of Toronto, when he took possession of his see in 1899:

"There are three things which are apt to disturb the harmony which should always prevail between the citizens of the same city and same country,—an uncompromising holding to one's opinions, political discussions and religious controversies. Without doubt, Catholics should know what their rights are and then stoutly claim them, though these claims need not be absolutely inflexible, as this might be the cause of grave injustices. In some cases, it is necessary to take into account contrary opinions and to be ready to sacrifice a part of our rights in order to keep peace and contribute to the social solidarity. All my efforts shall tend to soften asperities which exist or which may be born later, and to show all our fellow-citizens of every faith that we entertain for them only the friendliest feelings.

"Political discussions are frequently the cause of dissension even among good citizens. Though I am proud of my country and have a lively interest in its happiness and prosperity, I am not a party man, so that I never become embroiled in political squabbles. I always respect the convictions of those who think they can best serve their country under this banner rather than under that one, and all I ask of government is to extend its benefits to all without distinction of creed or politics. This is the way in which God governs, and all those who exercise a parcel of his authority, whether religious or civil, are unfaithful to their trust if they do not make their acts conform to the teaching of the Divine Master.

"The third brand of discord which we should try to provide against is to prevent so-called religious controversies, which are as useless as they are fruitful in acrimonious disputes. That Catholics should believe firmly in the teachings

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of their Church, which is the Church of Jesus Christ,—this cannot be ground for discussion. But just as we respect the beliefs of our other fellow countrymen, so we have the right to expect from them the same respect for our belief. But we do not think that any religious interests can be advanced by irritating debates on this subject.”

The Vatican was pleased to perceive that these excellent words, so just and so appropriate to the occasion, produced an admirable impression. The English and Protestant press was unanimous in its praise of the moderation and breadth of view of the new archbishop, and the first results of this apostolic prudence was to calm down the virulent agitation then going on between the Orangemen and the Catholics, which had been a discredit to Toronto for many years.

In 1900, the Archbishop of Montreal gave another example of the excellent sort of Catholic spirit which reigns in Canada, much to the satisfaction of the Vatican, and because of this approval, it will be well to give here a portion of this address, the main object being that Catholics throughout the world may thus see what does and what does not please the Holy See.

“We live in the midst of a mixed population and I am happy to say that we all get on well together. But, while our social relations are characterized by a friendly spirit, it is rare that religious questions are the subject of conversation. The consequence is that among a great many of our fellow-countrymen this custom has given rise to misunderstandings and views which I should like to see removed.” This was ac-

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complished in the main and this is the part of the archbishop's policy which is especially worthy of attention—by inviting both Catholics and Protestants to the large Cathedral of St. Patrick where Catholicism was explained in a series of interesting lectures. All this had the effect of rendering the venerable bishop highly respected and of giving him considerable influence, even among the Protestants themselves, as was evidenced on several important occasions. When Monsignor Falconio, the apostolic delegate to the Dominion, arrived in Quebec in 1899, he was surprised by the grandeur of the reception which was accorded him. At the dock to meet him were the civil and religious authorities, the lieutenant-governor and the vicar general of the archbishop, accompanied by two hundred priests and monks, and a large concourse of citizens. As soon as he had landed, the delegate blessed the multitude and was then welcomed by the authorities; and, followed by a throng, all started for the Church of Notre Dame, the buildings along the line of march being profusely decorated with flags made of the Pontifical colors and with Sacred Heart pennons. The delegate was received at the entrance to the church by Monsignor Bégin, Archbishop of Quebec; the letter instituting him delegate was read at the altar and then a grand religious ceremony followed.

Here is another striking example of the high esteem shown for the Church in this part of the world. Some ten years ago, the workmen of the Quebec region of Canada engaged in the leather industries went on a

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strike. Wiser and better inspired than is generally the case in most parts of the Old World, the owners of the tanneries, et cetera, requested the Catholic archbishop to arbitrate the differences. This delicate task was promptly accepted. Monsignor Béqin had to guide him the principles so admirably formulated in the Encyclical "*Rerum Novarum*." In fact, it was by following the rules and directions laid down by Leo XIII, that Archbishop Béqin formulated his own judgments, which may be given here as a model in matters of this kind and as a fine example of the wide scope of the Catholic organization, which thus embraces spiritual as well as mundane affairs. The text of the archbishop's decision and recommendations runs as follows:

"I have carefully examined the constitutions and by-laws of the shoemaker and leather unions, which I cannot approve of unless they undergo a certain number of modifications. If the articles and clauses which I find open to criticism, were enforced to the letter, it is certain that in many cases they would infringe on personal liberty, liberty of conscience and justice in general. To meet the difficulties and inconveniences pointed out in the statements and other documents that have been presented to me by the masters and workmen, I, in my quality as arbiter chosen by the two interested parties, do establish what follows as a plan for the settlement of all disputes which may occur in the future concerning the augmentation or the diminishing of wages, the hiring or dismissing of workmen, the duration of hours of labor, all matters concerning the introduction of new machinery, apprentices, and any other causes of dispute.

"Committees of Complaints and Conciliation. In order to

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settle differences promptly and, so far as possible, privately, the workmen will form a Committee of Complaints, composed of three members named by them. The masters, on their part will name a Committee of Conciliation made up of three manufacturers selected by them. The members of these two committees will be elected every year, and may be reëlected. In case one of the members of the said committees should be prevented by some grave cause from performing his duties, the committee to which he belongs will choose some one else to serve temporarily in his place. If one of the members should die, the committee will select another in his stead for the rest of the year.

“When a workman has a complaint to make against a master, he will put it in writing, will have it signed by two of his companions and will send it to the Committee of Complaints, with the request that it be transmitted to the Committee of Conciliation. Then the members of these two committees will examine, conjointly, the case in hand, and endeavor to bring about an understanding. But if this is impossible, the Committee of Complaints will immediately carry the case before an Arbitration Tribunal.

“When the complaint comes from a manufacturer, he should address himself directly to the Committee of Conciliation, which will immediately inform the Committee of Complaints of the master’s communication, and will strive to bring about an arrangement. But if this is impossible, the Committee of Conciliation will refer the matter to an Arbitration Tribunal.

“*The Arbitration Court.* This tribunal will be permanent and be composed of three members, one of whom, representing the masters, will be chosen by the aforesaid Committee of Conciliation; the second member, representing the workmen, will be chosen by the aforesaid Committee of Com-

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plaints, and the third member will be named by the two arbiters just mentioned. If it should happen that these two arbiters cannot agree on the third, they will request that he be named by the judge of the Superior Court or by the Archbishop of Quebec.

"The election of these judges will take place every year and they are eligible for reëlection. In case one of the arbiters be prevented by sickness or other grave reasons, or because he is personally interested in the matter that is to be arbitrated, from performing the duties, the committee which chose him will name a temporary substitute. If one of the arbiters should die, the committee which chose him will name his successor for the rest of the year.

"If possible, the arbiters will have appear before them the parties in the case or their representatives; they may call for all the papers bearing on the subject before them, cite witnesses, bring in experts and artisans, accept affidavits, visit workshops, and, in a word, obtain any written or oral information which can throw light on the question submitted to them for arbitration. They should give their decision with as little delay as possible, and this decision will be final. As long as the matter is under examination, the master may not close his shop or the workmen cease work. The arbiters may have a secretary of their own choosing and the cost of the case will be borne by the condemned party or by all the parties concerned, at the discretion of the arbiters.

"The establishment of such a tribunal of arbitration is in conformity with the directions of the Sovereign Pontiff Leo XIII as set forth in his encyclical on this subject, in which he says, among other things: 'Let the rights and duties of the masters be perfectly conciliated with the rights and duties of the workmen,' and if one or the other of the two parties complains that these rights are infringed upon,

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he may express the desire that there be chosen prudent and upright men who shall be charged 'with settling the dispute, as arbiters thereof.' By proceeding in this manner, the rights of each party will be respected and the relations between employers and employés will never cease to be amicable. In fact it is from a spirit of justice and Christian charity that society may hope for peace and prosperity."

The effect produced by this action of the bishop was most excellent. Both Protestants and Catholics were satisfied and accepted the bishop's view. The Vatican was especially pleased at the outcome of this admirable effort to improve the relations between capital and labor.

A very interesting portion of the population of Canada, that of Acadia or Nova Scotia, is made up of the descendants of the early French colonists, who are models of fidelity to their traditions and native language, though, at the same time, loyal subjects of the Dominion. This region, as has just been said, is also called Nova Scotia, because a little colony of Scotchmen settled there in 1622. Though the Acadians form the majority of the population in certain dioceses, as in Chatham, for instance, they have never seen a priest of their nationality elevated to the episcopal dignity, and the Acadian parishes are filled with Irish and Scotch priests. They have often protested against this ostracism and refuse to be Anglicized. Hence arise many causes of dissension, some of them a hundred years old. But these faithful Acadians are not at all inclined to refuse to recognize episcopal authority; they have simply submitted their com-

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plaints to the apostolic delegate, calling his attention to inconveniences arising from the handing over of a French population to a body of priests who do not know the French language. But these differences are but trifles, and Canada, as a whole, is a source of nothing but great satisfaction to the Vatican.

Great results for the religious future of Canada are expected to spring from the National Catholic Council held in Quebec in September, 1909, under the presidency of Monsignor Sbarretti, delegate apostolic. This was the first plenary council of the Church of Canada, and it was attended by eight archbishops, twenty-one bishops and five vicars apostolic, all busily engaged in examining the questions which interested their various dioceses.

CENTRAL AND SOUTH AMERICA

The religious situation in South America resembles in no respect that of the United States. Sprung from Spanish and Portuguese colonization, the South American republics are very Catholic even though their people may, at times, become very superstitious, as was shown by the temporary success in Brazil, in 1897, of the false Messiah, *Conseilheiro*. The Catholic hierarchy has long been well organized in that part of the world. The number of archbishops and bishops is considerable, and the Archbishop of Rio de Janeiro, Monsignor Arcoverde de Albuquerque Cavalcanti, is a cardinal. Yet, the governments of these republics, taken together, are far from being always favorable to the Church. The activity of the secret societies

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and free thinkers, who are for the most part disciples of Comte's positive philosophy, is very marked in South America, and they often succeed in putting in power persons who are openly hostile to the Church. Consequently the peace of the Church is often disturbed in different parts of the continent, much to the regret of the Vatican, and the good works of the Catholic organization is greatly checked, until the day when a wiser government succeeds the fanatical one and the Church regains her old liberty and privileges. This changeable existence is in itself harmful, causes an incoherence in the religious policy of the state, and, in moments of political crises, breaks off relations with the Holy See, which are renewed when peace comes. This has been the condition of late years in Ecuador, Chili and Brazil. At the present moment, the Vatican has nuncios or delegates apostolic in Brazil, Chili, Colombia, Central America, Ecuador, Bolivia, Peru, the Argentine Republic, Paraguay and Uruguay.

From May 28 to July 9, 1898, a council of the bishops of Latin America convoked by the Pope was held at Rome. The Eternal City had not seen a reunion of this kind since the unhappy dispersion of the Vatican Council in 1870. Of course, on this occasion it was not the meeting of an ecumenical council. But this assemblage of 53 bishops representing the episcopate of all Latin America had a high significance, both because of the number of ecclesiastics who attended, the importance of the subjects discussed, the good results expected therefrom and the marked

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proof of love and attachment for the Holy See shown by South America. This comes out clearly and touchingly in the following passage from the letter of Leo XIII convoking the council: "We left to you the choice of the place in which this council should be held, and you yourselves chose Rome, a great proof of your affection for the Apostolic See." The Sovereign Pontiff then went on to express his satisfaction at seeing finally realized a project which he had conceived at the time of the celebration of the fourth centenary of the discovery of America and from which he hopes may come the greatest good for the Latin world, "which covers more than half of the western hemisphere." "Reunions of this kind," His Holiness then went on to say, "draw more closely together nations that are of the same family or races very closely allied, and maintain among them the unity of ecclesiastical discipline, true Christian habits and a spirit of concord among all good men."

The meetings were held in the Pio-Latino-Americano College, where the Jesuits educate the future South American priests. The bishops asked the Holy Father to designate a cardinal who should act as their chairman during the sittings; but the Pope, in order to leave them greater liberty, preferred that they should choose their own presiding officer. It was finally decided that each of the archbishops should preside in turn and that the duration of each chairmanship should extend from Sunday to Wednesday, or from Thursday to Saturday. Each of the regular sittings had as honorary chairman a Prince of the

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Church. The preliminary sitting was immediately followed by a Mass, and this custom was continued for over a month. A cardinal sat on his throne in the choir during this Mass, which was said by one of the South American bishops. On three sides of the chapel, which was richly decorated by the employés of the Vatican, sat the bishops in rows, in cope and mitre, with their secretaries behind them. In the second row were the minor members of the council,—three theological and canonical counselors of the Holy Office, twelve notaries, et cetera. In the center of the square were the students of the college, representing the future hopes of the South American Church. In order to add to the solemnity of the first sitting, the Pope sent the choir of the Pontifical Chapel, with the celebrated Abbé Perosi at its head, who, on that occasion, assumed for the first time his new function as chief. The soul of the congress was one of the counselors, Father Joseph Calasauz, a Capuchin, today Cardinal Vives y Tuto. He had been prepared for this part by his long sojourn in South America, and he astonished the members of the congress by his prodigious memory of all matters pertaining to law and canonical jurisprudence and won their affection and admiration by his great good sense and the ardor of his apostolic soul. He was made a cardinal during the sittings of the congress, and thereupon, the members requested the Pope to allow him to be their honorary presiding officer to the end of the conference.

The proceedings of the congress were carried on with much order and in an admirable spirit of har-

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mony. In fact, there was but one slight jar, which was quickly quieted, and which is mentioned here to show with what difficulties the Vatican is always surrounded. The correspondent of a leading New York paper reported that there was friction between a group of bishops who leaned towards Americanism and another group who were more friendly to Latinism. The correspondent produced a pretended conversation which he had had with the Bishop of Bogotá, who was the guest of Monsignor O'Connell, ex-rector of the North American College; but the bishop stoutly denied the conversation and even declared that he had never seen the journalist in question. This incident offers a good example of the policy approved by the Vatican, for prelates not to speak with journalists and always to avoid the publicity of the newspapers.

The most important fact in the history of this memorable congress was the examination, the discussion and, in most cases, the passage of eleven hundred decrees, which form the most precious collection in existence of canon law as applied to the distant peoples of the New World. Another memorable incident of the meeting was the closing session, which was presided over by Cardinal di Pietro and was followed by a general reception by the Pope of the whole body of bishops, who had previously been received singly and in private. His Holiness had a kind word for each and embraced each at parting. And thus ended this plenary council of Latin America, one of the most important acts in the religious history of those vast lands, and a most striking example of the

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tact, broad-mindedness and wide influence of the Vatican.

The difficulties which the Church encounters in these South American countries has already been touched upon. The keenness of the struggle between Catholics and the partisans of the secret societies or positivism has often been the occasion in South America for superb manifestations of fidelity to the Church. Take, for instance, the debate a few years ago in the Lower House of the Chilian legislature over the Church budget, when an anti-clerical member, Señor Pleitado, seized the occasion to make a violent speech against the idea of God, religions in general and their ministers. Thereupon, a Catholic member, Señor Macaria Ossa, eloquently protested against these words and closed his much-applauded speech as follows: "I adore Jesus Christ and I proclaim Him King and Lord of all that exists and Sovereign of the nation." The courageous orator was warmly received by the people of Santiago when he left the capitol, and the Archbishop of Santiago sent him a public letter of felicitation and a gold reliquary enriched with precious stones.

Here is another example of Catholic fervor in high places in South America. When that eminent diplomat, Monsignor Vico, now cardinal, presented his credentials as delegate apostolic to Colombia, the president, Señor Michel Caro, spoke of his ardent Catholic faith and congratulated himself on the fact that Colombia rejoiced "in the inestimable benefit of the unity of the faith," and called attention to the fact

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that "state public instruction is placed under the inspection of the ecclesiastical authorities in everything concerning faith and morals, and that in all the states of the republic, a large part of the education is given by the Catholic institutes and the teaching bodies of the congregations."

The Italian governmental sheets, the newspapers opposed to the Vatican, were struck by the courteous manner in which the representative of the Pope was received in Colombia at the time of the Italian-Colombian imbroglio,—which fact offers the best argument in favor of the contention of the Vatican that the Holy See should be quite independent of any temporal power, that is, that the Italian government should have no authority whatsoever over the Pope.

After the revolution in Brazil and the formation of a republic in that country, there was a period when the religious relations between Rome and Rio de Janeiro were very strained. The Positivists, who had control of affairs, broke off diplomatic relations with the Holy See and brought about the separation between Church and state. But the Brazilian republic was more just than the French republic in this matter. The Brazilians did not seize Church property and did not pass special laws against monks and the clergy. In fact, the successors of the first and more aggressive body of politicians have grown wiser in their relations with the Church, and Brazil now lives on good terms with Rome. In fact, the government has asked that the Pope send Brazil a nuncio. This was done in the person of Monsignor Bavona, Arch-

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bishop of Pharsala, who was formerly delegate apostolic to Ecuador, and has since died as nuncio at Vienna.

There was a time when ecclesiastical discipline and the morals of the clergy left much to be desired in South America. But, thanks to the untiring efforts of the episcopacy in the various states, well seconded by the authorities of the Vatican, the condition of things is greatly improved today. The advent of the monks and nuns exiled from France and the Salesians coming from Italy have exercised a happy influence on the clergy. Though Freemasonry is still powerful in Brazil, the rising generations count among them many good and faithful Christians, and the future, after violent political and religious dissensions, announces an era of prosperity and peace.

TURKEY

The Catholics of the Ottoman Empire do not all belong to the same rite, being distributed among the Latins, United Greeks, Copts, especially in Egypt, Armenians, Maronites, and several other little Christian communities. Each one of these religious divisions corresponds to a different nationality and is governed by a patriarch, who is both their spiritual and civil chief, and who consequently receives from the Sultan a sort of investiture after his canonical investiture at the hands of the Pope.

It is a well-known historical fact that the Turks have always repelled fusion with peoples who do not profess Islamism. In fact, the Turk is prohibited

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from organizing and directing an administration based on other principles than those inculcated by the Koran; and this interdiction fell in perfectly with their legendary indolence in everything pertaining to administrative affairs and with their slight respect for the rights and interests of the *rayas*. Consequently, the Sultans found it much more simple to hand over to the different patriarchs all temporal power over the Christians in their respective jurisdictions. But in thus making the patriarchs the absolute masters of the lot of their co-religionists, the Sultan made them responsible for the general conduct of these co-religionists and for all their obligations and duties towards the government. Much can be said as to the advantages and disadvantages of this system, a state of things that is unknown in occidental countries.

One of the largest and unquestionably one of the most interesting parts of the United Greek Church is that established in Syria and Lower Egypt, and consequently in the very regions where Christianity flourished in the time of the Apostles themselves. These regions correspond to a part of the old patriarchates of Antioch, Alexandria and Jerusalem. The uninterrupted history of Catholicism in those three patriarchates is still to be written, and, for many reasons, would be exceedingly interesting. But can this history ever be written? Probably not. The innumerable and terrible invasions which have ravaged Egypt and Syria, the disgraceful Turkish domination, the not less terrible perturbations caused by the great heresies, and, later, because of the schism, the almost

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complete cessation, during a very long period, of any relations with Rome and with western civilization in general,—all these things have destroyed in those unfortunate countries most of the historical documents left by Christian antiquity and have prevented the production of new ones. Consequently, we scarcely know and probably never will know what was the religious condition of a long series of Christian generations who lived there plunged in a most lamentable state of misery and ignorance.

A very decided return to Catholic unity is noticeable in the Coptic Church since Leo XIII reestablished the ancient patriarchal unity. The Copts, found especially among the natives of Upper Egypt, who lived scattered and schismatically, were kept away from Rome through fear of losing their nationality if they became Roman Catholics. But they soon perceived that this was not the Pope's aim; he was quite ready that they should guard intact their nationality, as well as their rites. These Catholics are not what we have been led to think. They said to themselves, "We, too, were formerly Catholics, and our great saints, Paul, Anthony and Cyril, were likewise Catholics; so by becoming Catholics, we will not cease to be Copts."

The most unfortunate and most persecuted of the oriental Churches, even within very recent years, has been the Armenian. No one can forget the horrible massacres of the Armenians by the Turks,—the most ferocious of Turks, the Druses and the Kurds, on the pretext that the Armenians meant to revolt against

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the Sultan's rule and to establish a republic, with the pretended support of some western Power. Rivers of blood and tears were the consequence. By this foul action, the Turks showed that they were far below the level of modern civilization, though, it must be admitted to their shame, that the accomplices of their crimes were European Powers who pride themselves on their lofty culture and their broad humanitarianism. Not one of them dared come forward to stop these horribly savage deeds, giving as a reason that no one should interfere in the home affairs of another nation, as if, the moment their own selfish interests commanded it, these same nations did not intermeddle in the interior matters of colonial peoples in order to enlarge boundaries by unjustifiable acts.

The Vatican has a right to be proud of the part which its subordinates played at this tragic moment. After these terrible disasters, the Catholic Armenian patriarchate was able, with generous aid from the west, chiefly from Rome and France, and by continuous labor on its own part, to lift up the unfortunate nation from a state of ruin to which history presents no parallel since the days of Genghis Khan. All the facts bearing on this revolting episode and the admirable relief work which followed are found in a report addressed by Monsignor Azarian to Monsignor Charmetant, the original of which is deposited in the archives of the Vatican. An abridgment of the sad story is given below.

In the first place, it was necessary to feed the starving population and furnish them with clothes and

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shelter. The churches and schools were sacked and often utterly destroyed, so that much money had to be spent in rebuilding or restoring these edifices, in order that religious exercises could be held once more and the education of the children be continued. "The lack of funds," says the writer, "those we had being required for more pressing material needs, has permitted us to erect scarcely more than modest sheds where once stood sacred edifices, now crumbled to pieces or burned to the ground." For those refugees who could work, the patriarch furnished the necessary tools and implements; and to those who, terrified by the danger, had fled to foreign parts, money was given for their repatriation,—a very costly proceeding. Another large sum was necessary to rebuild the homes of the missionary monks and nuns. Then there were the thousands of orphans of both sexes, uncared for and dying of hunger, for whom a home was built at Constantinople. In this relief work, no distinction was made on account of religion, though the Protestant missionaries, provided with considerable money, did not hesitate to seize the occasion, and often with success, of mingling proselytism with their charity. "But, thank heaven," says His Beatitude, "not a single Armenian Catholic has so far been won over."

Since this terrible massacre, a state of relative peace has existed and the political revolution which occurred in Turkey a few years ago gave ground to hope that the Young Turks, now in power, would put an end to these crimes. But such has not been the case. Their old enemies have again pounced upon the defenseless

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Armenians, with the result that 40,000 dead are mentioned, though the Turkish government admits "but 4,000," which, however, is a terribly large figure as it stands. It should be added that this time the Constantinople parliament was moved, ordered an investigation and severe punishment for the guilty ones, and also voted an appropriation for the sufferers. The future will tell us whether these tardy measures are adequate amends for all that poor Armenia has suffered.

These abominable massacres were the occasion, as always happens, of heroic acts on the part of Catholic missionaries. An account of one of these may be given here as a sample of all. In one of the buildings belonging to the French Jesuit Fathers were gathered together nearly seven thousand Armenian fugitives. The Father Superior was temporarily absent, and his place was taken by Fathers Sabathier and Rigal. Notwithstanding the terrible risks, they did not hesitate an instant to throw wide their doors to the fleeing victims. A little farther away were three thousand more gathered in the nunnery of the same order. The Fathers were exceedingly anxious about these Sisters, for while they knew that their own building was strong enough to withstand an attack, such was not the case with the more fragile structure of the Sisters' home. Consequently, Father Sabathier decided to go immediately to their aid. Partially disguised, he went forth into the dangerous streets, where bullets were flying in every direction, and before he finished his journey he had been wounded in the right side.

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When he arrived, he found the house behind that of the sisters in flames which were already beginning to attack their home. Two hours later, Father Rigal followed Father Sabathier. By a miracle, he reached there in safety at the very moment when the assault was the most violent and when it was decided to transfer the terrified refugees to the stronger edifice of the monks. So the twenty-five Sisters and the two monks, forming a living rampart around the trembling Armenians, led them through this blood-thirsty and armed mob. The march lasted a long hour. More than fifteen times the fleeing column was stopped by the cruel fanatics and broken into parts, which were brought together again with the greatest difficulty. Every now and then some unfortunate would fall, pierced by a ball. Nine were thus killed before the building of the Fathers was reached. Such is, briefly told, the story of the heroism of this handful of Catholic missionaries of both sexes; and similar stories might be related of many other places during those awful days.

On more than one occasion in the past, Mussulman fanaticism rendered itself odious to the civilized world by its wholesale massacre of defenseless Christians. The world has not forgotten the military intervention of Napoleon III in Syria, which put a stop to the cruelty to the Druses. The France of that day was actuated not only by noble sentiments, but exercised the right of protection of oriental Christians, a right recognized by the Powers and confirmed by treaties dating back several centuries. This right has been

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questioned in recent years and a plan has been formed in Europe for the supplanting of France in this ancient rôle of protector of Catholics in these infidel regions of the East. The idea of robbing France of this precious source of influence was sure to occur to wary neighbors who perceived that the French government was bent on making anti-clericalism the key-stone of its policy. Cambetta had well said that anti-clericalism was "not an article for exportation," and after him many French governments strove to withstand the pressure of the masonic lodges which would destroy these French protectorates over Christians in distant lands. But it is now too late to recover the lost ground. The Vatican sees this clearly, even if the French government does not. A proof or two of this fact might be given here. Take the attitude of the Berlin government when two German missionaries were recently massacred in China. The German Emperor made most pressing efforts to obtain from the Holy See the recognition of his right to protect German missionary workers in distant lands. Still more recently, also at the suggestion of Germany, the Sultan wished to accredit an Ottoman ambassador to the Vatican. In a word, throughout the whole Orient, from Constantinople to Peking, the old protectorate rights of France have been thrown aside, until it is not only all Catholics but all sensible Frenchmen who lament this belittling of the national patrimony. For a moment, however, they took heart again. Cardinal Langénieux made a direct appeal to the sympathy of Leo XIII by requesting the appoint-

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ment of a National Committee for the Preservation and Defense of the French Protectorate. "The ruin of this protectorate," wrote the Cardinal Archbishop of Rheims, "would surely be for our country a misfortune and a humiliation, and it is also very certain that it would cause much harm to the Church." The Holy Father replied to the cardinal in a letter of deep significance. Not only does he highly praise "the happy thought conceived by the Cardinal of Rheims," but he recognizes and re-consecrates "the six-times-century mandate" which all those should maintain who have at heart the great interests of religion and the country. Here is the most important passage of this letter, copied from the official text in the archives of the Vatican:

"The matter to which you call our attention comes up at the right moment, and we trust that great things will come of it in the near future. France has a special mission in the Orient confided to her by Providence. It is a noble mission consecrated not only by long practice but also by international treaties, which has also been recognized in our day by our Congregation of the Propaganda in a declaration dated May 22, 1888. In fact, the Holy See does not wish in any way to infringe upon the glorious patrimony which France has received from her ancestors and whose preservation she doubtless intends to show herself worthy of by always remaining equal to her task."

This is the first time that the Sovereign Pontiff affirms, in a personal and public document, this right of France, which is a fact of the highest importance. But unfortunately for the Church and for France,

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since that time the country has been governed by secretaries who have renounced, *de facto*, this glorious right, so that missionaries no longer finding support and protection from the foreign agents of France, are obliged to turn toward those of other Christian governments, who are only too glad to obtain the prestige and influence that go with this rôle. It is true that M. Pichon, the present French Minister of Foreign Affairs, when questioned, in May, 1909, in the Chamber of Deputies, concerning the existence or not of this protectorate, declared that France still maintained it effectively. But is this statement perfectly exact? The Vatican does not think so. For, leaving out the question of the Holy See, with which the French government will now have nothing to do, M. Pichon gives as the precarious basis of this protectorate only the old treaties with Oriental and European Powers, that is to say with the very Powers which today attack the validity of these treaties. What reply can France make when Germany, England, Italy and Russia say, "Our missionaries as well as our Catholic subjects complain that you do not protect them in carrying on their charitable work. We therefore reclaim our natural right to protect them ourselves and to defend the interests of our subjects, in whatever part of the world they may be found"? And, furthermore, what would become of the present absurd French protectorate if the Pope, weary of this situation, should say to the Catholics in missionary lands, "Since France has really abandoned its protectorate rights, you may now

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turn to those who can and will give you aid and protection. You, of course, must live first, *primum est vivere*”? It is to such a pass that the narrow and impolitic spirit of sectaries has brought a great country.

THE BALKAN STATES AND GREECE

The Balkan States and Greece have glorious military annals which do not at all correspond with their geographical size or limited population. Thus, if we except Roumania and Bulgaria, none have a population equal to the city of London, 4,522,961, or Paris, 2,846,986. Their population is as follows: Greece, 2,488,806; Montenegro, 228,000; Servia, 2,498,770; Roumania, 5,912,520; Bulgaria, 4,158,409. In the whole Balkan Peninsula, even including Turkey in Europe, the Latin Catholics number only 548,028, with 606 priests. The Orthodox Greeks or schismatics are the dominant religious power, and in Turkey in Europe, the Mussulmans, especially. Catholicism is officially respected, but does not make much progress. So we need not tarry longer over this portion of Europe.

SCANDINAVIA

The Scandinavian countries, so religious by nature, were, until very recent years, firmly closed against Catholicism, though they had been, previous to the Reformation, one of the glories of Rome. But nearly three centuries of persecution, the absence of legitimate pastors—priests and bishops were continually being expelled from the country—and the

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circulation of most abominable calumnies among the people, ended not only in the faith's being forgotten but also in the implanting of veritable hatred for Catholicism in the Scandinavian soul. A singular, and relatively recent, example of this fact may be given here.

About 1850, two Catholic priests arrived in Iceland, sent there by the Pope. Their coming caused such a commotion that they were threatened with the application of a law which still exists, and which condemns to the bastinado and proscription any Catholic ecclesiastic found in the country. It may be added, however, that the higher court acquitted one of these priests, while the other, the Abbé Bernard, left the island. The Abbé Béaudoin, who remained, published there, in the Icelandic tongue, an apology for the Catholic faith, which did much good. He died in 1876, and his place was not taken until some years after. Yet, before the Reformation, there were in Iceland twenty-six Benedictine, Augustinian and Cistercian convents.

In Sweden, at the time of the triumph of the Reformation, all the bishops were imprisoned on the same day and finally expelled from the country, along with their priests. It was not until 1789, that King Gustavus permitted Catholics to inhabit the country and publicly to practice their religion. In 1857, the first Catholic Church was built in Sweden, and it was not until 1860, that the law was annulled condemning to exile and depriving of the right of inheritance all those who abjured Lutheranism in order to become

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Roman Catholics. It was only in 1899, that Catholics finally obtained permission, so long refused them, to establish a parish at Norrköping, a good example of the immense difficulties which the Catholics have had to overcome in Sweden, where completely enlightened ideas of tolerance do not yet prevail. Thus, in this same year of 1899, the two vicars apostolic of Denmark and Sweden, Monsignor van Euch and Monsignor Bitter, accompanied by two German priests, wished to examine some Scandinavian religious antiquities. The rumor was spread throughout the country that they had come to hold a Scandinavian conclave to increase Catholic influence; the populace crowded about them in a menacing attitude and the upper classes looked on with mistrust. Fortunately, the king, whom they had met at Marstrand, received them with kindness, and the populace then followed his example.

When Monsignor Fallize went to take possession of his apostolic post in Norway, which he still fills with distinction, Cardinal Manning sent him a kind letter of encouragement, which well reflects the uphill work which Catholicism has to do in order to make progress in Scandinavia. Hence it is that this excellent letter is given a place here. The text runs as follows:

"I should caution you against a feeling which may take possession of you. When, as is sure to be the case, you perceive that, in Norway conversions will be made only one by one, you may lose heart and conclude that your method of evangelism is defective and lost on such a people. Your

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memories of England may be apt to strengthen you in this belief; for you will say that if, in general, it is difficult to bring back straying Protestants to the true Church, the difficulty should be the same in England, where, however, conversions are very numerous. But in thinking thus, you make a grave mistake. Catholicism was never extinguished in England, whereas in Norway, it exists only in the prejudices of the masses. Furthermore, Anglicanism is much nearer Catholicism than is Norwegian Lutheranism; and then again the Catholic Church in England has long had an episcopacy and many priests, convents now so numerous that they cannot be counted and Catholic families as rich as they are influential, whereas your mission is born of yesterday, and you a simple priest"—Monsignor Fallize was made a bishop at a later date—"will find in Norway but eight stations, all of recent date, with a dozen and a half of priests, nearly all of whom are foreigners, and a few hundred Catholics, mostly poor and without influence."

Things have greatly changed in Norway during the past twenty years. Now, not only does the Catholic Church there enjoy great liberty, but the spirit of the Church has almost penetrated into the text of the laws. On several occasions, Monsignor Fallize has made his voice heard in the consideration of these new laws, and his intervention has always been received with a consideration which shows the broad-minded liberality which now prevails in Norway. A few examples of this may be given here.

On April 16, 1898, the Lower House of the Storting was engaged in debating a bill concerning cremation after death. One of the articles permitted a Protestant father to burn the dead body of his son

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if less than nineteen years old, even if the convictions of the child were opposed to cremation, and obliged a child to burn the body of his father if the latter had expressed this wish. Thereupon, Bishop Fallize sent the Storting a letter, which was read before the assembly, in which he complained that these measures violated the conscience of Catholics. The articles were thereupon modified, and the Protestant clergy, who had not protested, in turn thanked Monsignor Fallize for having secured their defeat.

Again, Catholic children receiving aid from the public charities were placed like Protestant children in Protestant families and brought up in the Lutheran religion. The bishop asked that this be changed, which was done.

A still more notable instance of the growing influence of Catholicism in Norway is seen in the part which Lutherans take in the Catholic celebration of St. Olaf, one of the first Apostles of the Norwegian nation, whose relics are preserved at Trondhjem, the famous city of the north. This celebration has become a national event, with the warm approval of the patriotic poet, who, however, is a Lutheran, Björnstjerne Björnson. In 1899, the government decided that a special liturgical service should be devoted to the day.

Several causes contribute to the spread of the liberal spirit towards Catholicism which exists in Scandinavia, and especially in Norway. In the first place, liberalism and free thought together, strange as it may seem, contributed to the throwing down of the barriers

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jealously raised by the Reformation between Norway and the rest of the world, in order to keep her safely in the Lutheran belief. It should be remembered that formerly Scandinavia was in frequent communication with the center of Europe. At the beginning of the twelfth century, the "Chanson de Roland" was sung in these northern climes. But after the Reformation foreign ideas were severely proscribed under the empire of a Lutheran conservatism which easily took umbrage. But the barriers once thrown down, the Church quickly profited by the anti-conservative current which then spread over the country and firmly established itself at Christiania, then at Bergen and finally wherever a good opportunity was offered to do so.

The second cause of this change was the conversion to Catholicism of several personages, widely known and highly esteemed, especially the conversion of Dr. Krogh Tonning, rector of the chief Protestant church of Christiania. He had long been celebrated in the north for his works on theology, for the nobility of his character and the dignity of his life. It has been said of him that he was "a man in the full meaning of the word." Every book he published, the outcome of an exceptionally honest and unprejudiced mind, carried him nearer to Rome. The Vatican long watched this evolution with deep interest. In 1880-1881, he issued a work wherein he examined the difference between the Catholic doctrine and that of Lutheranism as regards justification, and reached the conclusion that the dogma professed by the Catholic

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Church is in conformity with the Gospel, and proved the necessity of the repenting soul receiving absolution, as the word of God addressed directly to the soul, of which the Church is the dispenser. In 1898, his "Dogma of Grace and Reform" caused a sensation. He showed in this book that the Catholic Church had not varied in its teaching concerning grace, which was the same as the doctrine formulated by St. Thomas Aquinas, and that Lutheranism, abandoning the deterministic doctrine of its founder, was returning slowly and unconsciously, as it were, to the Church of Rome.

Finally, in the decline of his life, Dr. Tønning decided to leave the Protestant sect, and on February 4, 1900, before a full church, filled with emotion, he bade farewell to his congregation. It was a touching spectacle, this passing of a soul from one faith to another, breaking with his own hands the dearest and most intimate bonds which united him with so many old friends. His face showed the anguish within the heart. He spoke with great feeling, and summed up his labor and experience in these memorable words: "Would that all might be one,—one in love and one in faith; that there might be but one flock and one shepherd." This, he said, had been his daily prayer, and that henceforth he hoped the congregation would never forget it. Then he thanked his parishioners for fifteen happy years filled with faith and consolation, and when he had closed, the members of the congregation, their eyes filled with tears, advanced to shake hands with him for the last time. Five

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months later, after a retreat, he joined the Catholic Church. In a letter written after his conversion and addressed to the poet Björnson, he laid bare his strong and tender soul, and dwelt on the happiness which he felt in at last finding himself "in the truth." He declared that he had left without regret, his charming, comfortable old home at Akersbakken, the home circle which he himself had destroyed, his courageous family which resignedly accepted his conversion and suffered uncomplainingly the lessening of its position in the world.

But the chief cause of the growing influence of Catholicism in Norway is certainly the admirable zeal of the vicar apostolic, Monsignor Fallize, who is the soul of the Catholic movement in the North. He is indefatigable in his labors, makes incessant pastoral visits which entail long and fatiguing journeys and is ever printing pamphlets which treat of the burning questions of the hour. He was long aided in his labors by the Abbé Wang, pastor of the grand Church of St. Olaf at Christiania. The valiant bishop is heartily supported by the Norwegian Catholics, who concentrate their efforts rather than disperse them, as is done so often in other parts of the world, much to the regret of the Vatican. Thus, in Norway, every Catholic is a member of some Church association, and the weekly journal, the *St. Olaf*, is their organ. Catholic enterprises of all kinds are flourishing, especially those of a charitable nature. The Catholic hospitals are organized with all modern comforts and have as nurses Sisters of Charity, who

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are much liked by the people. These charitable institutions have done much to destroy popular prejudices against Catholicism, and arouse sympathy for the doctrine. The number of Catholics remains, however, excessively small in these Scandinavian countries,—scarcely 40,000 out of a total population of 9,000,000. But when one takes into account the remarkable activity of this little group, the vastness of the good work which they accomplish, and the large part which they play in proportion to their number, one is forced to admire their efforts and even their relative success. This proves what the Vatican has so often declared to be the case, that the Catholic Church needs but liberty in order to blossom and produce the fruits of grace and salvation, which is happily the case in Norway and Denmark, and is beginning to be enjoyed in Sweden also.

In Denmark, Catholics enjoy almost perfect liberty. Though they still have to contribute to the support of the state church, the Lutheran, and to the state schools, they share in all the other liberties of the Danes. They especially utilize for the advancement of their interests, the right of association which has rendered Denmark the country of the world where societies of all kinds, mutual, coöperative, savings banks, pension funds, aid societies, charity societies, et cetera, are most numerous.

The Catholic Church throughout Scandinavia bases the greatest hopes for the future on her schools. In Denmark, the Catholic schools are subjected to government inspection, but otherwise they are left

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quite free. Some two thousand children are being educated in these schools. Ten years ago the boys' school at Frederiksberg, kept by the Marists, had 102 pupils; today, it has 200. In the school at Reikavik, Iceland, are some thirty Catholic children. For secondary education there is a school at Amager kept by a converted Protestant clergyman. At Ozdrup, the Jesuit Fathers have 200 young men in their charge. At Copenhagen there are two Catholic schools for girls. At Frederiksberg there are two orphan asylums, one for boys and the other for girls, where 200 children are educated in the right faith; and a third has been founded at Rauders in Jutland. At Odense, a priest has founded a secondary school in which there are about a hundred boys, while about the same number of girls are being educated in the same city in a boarding-school kept by the Sisters of St. Joseph.

In Norway, the plan of studies as laid down by the state is adopted by the Catholic schools. Each church has its school, kept by Sisters or priests, liberty of instruction being complete in Norway. The official inspection of schools is not carried out in reality; the children have simply to present a certificate from their priest showing that they have been given sufficient religious instruction. Catholics do not have to contribute towards the support of the regular state schools, as these schools are kept up by the bishops of the official church, which is of course the Lutheran. It is difficult to give Catholic children, living in the country districts or in cities without Catholic schools,

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a Catholic education. To remove this defect, two boys' boarding-schools have been established by the Norwegian Catholics, one at Christiania and the other at Hammerfest, which can furnish a complete education; while the St. Joseph Institute at Christiania provides secondary instruction for girls.

In Sweden, Catholics are taxed for the state schools and the Lutheran church. But the law permits teaching by those who have no diploma, though the schools are subject to regular inspections. In non-state schools no religious instruction may be given, but the children must show the inspector a certificate of religious instruction signed by their priest. Stockholm and several of the other chief cities of the kingdom have Catholic primary schools. In a word, Catholic instruction is being more and more cared for throughout the three Scandinavian countries.

HOLLAND

From a Catholic point of view, Holland is not what it is generally supposed to be,—a country that is completely Calvinistic. Far from it. In a population of 5,898,429, there are nearly two million Catholics. Some dioceses, Roermond, Bois le Duc, and Breda, for instance, are almost entirely Catholic.

At the time of the Reformation, the most unheard-of persecutions were resorted to against the Catholics. The majority of the priests and bishops were martyred or driven into exile; in fact, the evil work was done so thoroughly that there remained no vestige of the Catholic hierarchy, which then embraced an

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archbishopric and five bishoprics, the whole abominable proceeding being well stated in these words in the official annual of the Catholic Missions, for the year 1887, published at Rome by the Sacred Congregation of the Propaganda: "*Calviniana heresi saviente, ingens in iis regionibus detrimentum Catholica Fides cepit; ita ut, ejectis occisisve pastoribus, ecclesiasticæ hierarchiæ vestigium nullum superfuerit.*" But the Catholics soon recovered from the blow, and a very large number of them remaining true to the faith of their Fathers, Pope Gregory XIII sent to Holland as early as 1583 a vicar apostolic, who was followed by four other vicars apostolic. But it was not until 1853, that Pius IX reëstablished the Catholic hierarchy in Holland by sending thither an archbishop and four bishops, and today, broad religious liberty exists there, though the Protestant influence still dominates in the counsels of the government and most of the high state officials belong to the Reformed Church. This régime of liberty has made it possible for the Catholics of the Low Countries to remove, during the past fifty years, from the Dutch statute books, one by one, all the anti-Catholic laws dating from the Reformation period, and thus to secure for themselves complete civil liberty. Hence it is that the Holland of today is very dear to all Catholics, and anything which even in the remotest degree seems to threaten its prosperity does not find them indifferent.

The whole educational system of Holland is untrammelled by state influence, except in the matter

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of the conferring of degrees. Every township is required to have one or more primary schools. But in a township where a private school exists and suffices, no public school is required. Under certain conditions, a private school which has at least twenty-five pupils may receive financial aid from the state. In the matter of religion, the state schools are neutral, though not anti-religious. Religious instruction is given to those children whose parents ask for it, by clergymen of their sect. The state aided school is not necessarily kept by laymen. There are instances where the head of such a school is a member of one of the Catholic teaching orders. In a word, therefore, the opportunity which the Church of Rome has to educate the youth of Holland is very great and this opportunity is not lost.

A good idea of the strength of Catholicism in Holland today is afforded by the results of the general elections in that country, held in June, 1909. The deputies chosen were classified as follows: 25 Catholics, 23 anti-revolutionaries or the Kuyper Party, 12 Historic Christians, 33 liberals, and 7 social democrats. That is to say that the Right, whose policy is based on Church interests, numbered 60; and the Left, 40.

Such is today the situation of the Catholic Church in the various states of the world, and such are the principal difficulties which the Holy See encounters among the different nations. Each generation creates new problems for the Church to solve, to take the place of the old ones which have been disposed

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of. But such has been the history of the Church since the beginning. There is nothing discouraging in this state of things. The Catholic Church awaits patiently the realization of the word of the Divine Master, "The world hates you, but fear nothing; I have vanquished the world."

CHAPTER VII

THE CATHOLIC FAITH

The Preservation and Propagation of the Faith—Diocesan Councils of Surveillance Nominated by the Bishops—Principal Dogmatic Problems of Recent Times—The Old Catholics in Germany and Switzerland—Americanism in the United States—Modernism in England, France, Germany, Italy and America—An Analysis of the Encyclical *Pascendi* Condemning Modernism—Mariavitism in Poland—The Relations of the Church of Rome with Dissenters.

THE first care, the greatest source of anxiety of the Church, is the preservation intact of the Catholic faith throughout the world. In this matter, the Church displays the greatest vigilance, for the preservation and the propagation of the faith, that is to say, the *ensemble* of the revealed truths which the Church has the guardianship of, is its great mission, its supreme *raison d'être*, the secret of its life and force. The faith does not belong to the Church in the sense that it was created by the Church. It is a sacred charge confided to the Church by the Divine Founder of the Church for which the Apostles and thousands of martyrs have not hesitated to give their lives. How then could the Church consent to let the smallest part of it be lost?

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What would have happened to the Church if, in the course of its long history down the centuries, it had yielded, now to the pressure brought to bear by kings, now to the unreflecting impulses of the peoples, and had modified its doctrines according to circumstances in order to be agreeable to one party or another? If this had been its course, nothing would now remain of the *credo* of the Apostles, and long since Christianity, the religion of Christ, would have disappeared to give place to some human religious conception. The unity, the integrity, of the faith are, therefore, the essential condition of the life of Catholicism. Everything changes on the earth, but the Church alone remains the same and immutable in its doctrines. Is not this fact alone a visible proof of its divinity? "Heaven and earth shall pass away, but my word shall not pass away," said Christ (St. Mark, 13:31) with a spirit of confidence that the Son of God alone can feel, the Sovereign Master of the world and time. The whole strength of the Catholic Church lies in those words. Nothing can "prevail against it" (St. Matthew, 16:18), because it rests on Christ, that is to say on God Himself.

The guardians and witnesses of the faith in the world are, in the first place, and in virtue of their very office, the bishops, under the direction and jurisdiction of the Pope, the successor of St. Peter; they are the successors of the Apostles and are responsible for the spreading of the faith. "Going therefore, teach ye all nations" (St. Matthew, 28:19); and their mission is also to rule the Church. "Take heed to

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yourselves and to the whole flock wherein the Holy Ghost hath placed you bishops, to rule the church of God." (Acts, 20:28.)

As soon as a heresy, an error in doctrine, arises, the bishops first condemn it in order to protect their flock from its evils, and then denounce it to Rome, which gives them the support of its sovereign authority. Whereupon the Pope solemnly rejects the new heresy, according to circumstances, in an encyclical letter and excommunicates the author or authors of it; or he may even convoke a council, that is a gathering of bishops, who examine the question of how best to arrest the spread of the error and to give more amplitude to its condemnation.

The bishops are also held responsible for the instruction given in their seminaries to future priests and their education in the doctrine, which is safe, solid and absolutely in conformity with the traditions of the universal Church. They are perfectly free to appoint and to remove the professors in these seminaries. They also keep a sharp eye on the press of their diocese, and hold regular councils of the best educated priests, who follow closely the philosophic and religious movement of ideas in their region, especially in everything which touches upon new heresies and the tenets of Modernism. The bishop presides over this council, and prompt and decisive measures are taken to check immediately any tendencies of this sort. Every five years, the bishops are expected to go to Rome to report to the Holy Father concerning the administration of their dioceses, and especially

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to inform him of everything concerning the preservation of the faith in its integrity.

The choice of bishops is, therefore, a very important element in the organization of the Catholic Church, for the episcopate is the principal feature of its government throughout the world. Consequently, the Vatican gives the matter grave consideration. In a general way, the nomination of bishops is left by Rome either to the heads of Catholic states, to chapters, or to a gathering of bishops in the neighborhood of the vacant see. This nomination is an official presentation of one or several candidates to the Sovereign Pontiff, who then makes the final choice. But before this choice is made, the future bishop's whole life, past and present, his qualities, his ideas, everything concerning him, is submitted to a most careful examination before he is accepted as a candidate and given the canonical investiture. Good administrative rules and respect for personal feelings require that these inquiries be discreet and that they be kept private. This is why a preliminary understanding between the Vatican and him who is likely to be nominated always precedes this official nomination.

Just before the separation of Church and state in France, when pretexts for the rupture were being sought for, the government put forward this strange pretension that the word "nominate" (*nominavimus*) did not possess the traditional sense understood by Rome. In the first place, the French government suppressed "the preliminary understanding" on the ground that no mention of such a thing is made in the

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Concordat, and tried thus to force the Vatican to accept candidates without examination. The government contended that a nomination gave a candidate a substantial claim on the vacant bishopric, and was not simply an official presentation carrying with it only an eventual claim until the candidate was accepted by the Pope and granted the investiture. If the Vatican had accepted this view, the government's nomination would have stood even if the Pope had not accepted the candidate, and the bishopric, which was the object of the difference, would have remained vacant so long as Rome would not yield, that is indefinitely. This was inadmissible.

This conflict, after causing considerable discussion in the French press and parliament, was suddenly abandoned as a useless weapon when the moment of the rupture came, and today, through the habitual vicissitude of things here below, the Pope now not only gives his canonical investiture to the French bishops, but selects and names them without any interference from the French government.

But in spite of all the vigilance of the bishops and of the Vatican, the "enemy came and oversowed cockle among the wheat" (St. Matthew, 13:25), heresies spring up in one part or another of the Catholic world, and it is the more recent of these that will now be touched upon, in order to give the reader a more complete history of the Church in modern times.

In our day, three heretical attacks have been made on the purity of the Catholic faith and have caused the Church some anxiety. They are Old Catholi-

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cism, Modernism and Mariavitism. But these ecclesiastical dissidents have not carried the mass of the Catholic people with them. The masses have remained faithful to the old belief, though here and there have been some defections of more or less importance, which the Vatican has always deeply regretted. Modernism, if it may be said that it has become formal heresy, has found its recruits almost exclusively in the intellectual classes and its ideas have never penetrated the people. Old Catholicism presented greater dangers, largely due to the official support which it received from the public authorities in Germany, especially in Bavaria, and in Switzerland.

Dr. Döllinger was the soul of Old Catholicism in Germany. In Bavaria, he enjoyed a reputation for learning, which was in fact well deserved, but he erred in not accepting the decisions of the last council of the Vatican, held in Rome in 1870. He rejected the dogma of Pontifical infallibility, though proclaimed by the whole Church, this council being ecumenical. The publication of the decrees of the council and the letters of the bishops accepting these decrees, which soon followed, gave rise to ardent discussions in Germany, which, however, would not have reached the point of bringing about a rupture with Rome if it had not been for the aid furnished by the Bavarian minister of state, Lutz, and especially by Prince Bismarck, both of whom saw in this dissension a means of weakening the Catholic party in Germany. They also hoped, perhaps, to fortify German unity by Prot-

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estantizing German Catholics and possibly thus to succeed in eradicating Catholicism from Germany. To attain this end, it was necessary to render the new sect powerful with financial aid, and Bismarck did not hesitate to declare that those alone would be recognized as Catholics who did not accept the council and its infallibility dogma. The immediate consequence was that the Church property, which for centuries had been the patrimony of the Church, was handed over to the Old Catholics.

But as a convenient instrument of civil power, the Old Catholics lasted but two or three years. They were vigorously opposed by the firm opposition of the Catholic group in the Reichstag known as the Center. Under the able leadership of the chief of the Center, Dr. Ludwig Windhorst, a memorable struggle began, which ended with the victory of the Catholics, and today old Catholicism in Germany is simply a wreck.

In Switzerland, this error lasted longer and did more harm. It came to the fore at the period in 1870 when the Swiss radical Protestants were violently oppressing the Catholic minority. Religious quarrels were then extremely bitter. The Jesuits had been forced to leave Valais, Lucerne and Fribourg; the Catholic bishop of Basle had to quit Soleure, the capital of his diocese, and take refuge in Lucerne. Monsignor Merillod, an exile, was wandering, at first in France, and then over Europe in general. But the Catholics held their ground stubbornly. Thereupon, the federal council decided to go to any extreme

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to aid the Old Catholic movement in Switzerland; for, like Bismarck in Germany, the Swiss radicals hoped by transforming the Catholics into Protestants to advance their own political unity by the unity of religious faith.

This was the policy adopted throughout the whole Swiss Confederation, and it met with some success, during several years, at Lucerne and St. Gall, until the number of Old Catholics began to sink little by little and finally got so low that the state felt bound to suppress the subsidy and end the possession of the churches by a mere handful of schismatics without cohesion or importance. At Zurich, at first the state hastened to put the Old Catholics in possession of the church edifice which had for long years been the meeting-place of the true Catholics. But nothing was gained thereby. The Catholics built another church, and their number soon began to grow, in this the most industrial center of Switzerland, so that two other churches were necessary. The last of these was consecrated scarcely ten years ago. Nor did the Old Catholics take root at Basle, where the faithful have three churches, which means that the Catholic group is in full prosperity. In the canton of Aargau the schism has had more success, for the Catholic minority has been oppressed ever since 1814 by a bold Protestant majority, warmly backed by the neighboring cantons of Zurich and Berne, which have for three centuries been at the head of a militant persecuting Protestantism.

But it is in that part of Switzerland where French

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or Romansch is spoken that the most serious trouble was occasioned by this violent introduction of the schism. Not the least outrageous part of this attack on right and morality was the fact that these sectarian acts of the local authorities of Berne and Geneva, aided by the federal authorities, had as their theater territories taken from Catholic France at the time of the general readjustment of Europe in 1814,—the Bernese Jura and the new portion of the canton of Geneva, Catholic regions from time immemorial, which were handed over to Switzerland by the Treaty of Vienna on the express condition that the religion of the inhabitants should be respected. The conduct of the canton of Berne in its treatment of the peaceful people of the Jura was utterly indefensible. Not less than 60,000 Catholics were deprived of their religion, eighty priests were expelled from the territory of the canton, bishops were driven into exile, et cetera. This persecution lasted for fifteen years. But the resistance of the inhabitants was so energetic, that finally the Bernese government had to admit itself beaten, and the proscribed priests were given back their charges. But, although this happened some years ago, it must not be imagined that all injustice towards Catholics has disappeared in those parts of Switzerland. The Bernese government still refuses to give up some of the Church property, our Sisters of Charity may not establish themselves in the Bernese Jura, nor may our religious orders teach there.

The authorities were two years in drawing up the

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bill which was to install the Old Catholics in Geneva, and when it was finally presented to the people for their approval or disapproval, the measure was carried almost unanimously, conservative and liberal Protestants alike voting for it. There were in fact but 150 negative votes. In accordance with this law, the priests were to be chosen by the people. But naturally Catholic citizens would take no part in these sacerdotal elections, which were of course condemned by the Pope and the bishops, and were vitiated by this non-participation of the Catholic element of the population. In three parishes of Geneva, Protestants and confessed free thinkers got their names illegally on the registers and so voted on the choice of Catholic priests. The number of these illegal voters was very large. In the rural districts, forty mayors or vice-mayors were removed because they declined to perform their part in these farcical elections. So to meet this unforeseen difficulty of abstention, the government carried another bill, which made one quarter of the votes on the registers sufficient for the choice of a priest, and then when it was found that this quarter could not be obtained, a third law was voted which made an election legal no matter what might be the number of votes cast!

But Protestant high-handedness in Geneva did not stop here. Some thirty years before this conflict began, the Catholics had founded with their own money a hospital for their sick, an orphan asylum and three primary schools managed by the Sisters of St. Vincent de Paul, with charity work attached thereto.

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There were also two boys' schools managed by Brothers of the Christian Doctrine and an asylum for poor girls. All these institutions were suppressed, the buildings confiscated and the Brothers and Sisters expelled from the country. The church of Notre Dame, a fine large edifice built with the subscriptions of Swiss Catholics and those of all the world, was legally owned by a committee of Catholic citizens. The government demanded that the committee be reëlected. The vote for this purpose was scandalously fraudulent, nearly 500 unknown voters being put on the register for this purpose. Confronted by such proceedings, victims of a campaign directed by the president of the state council in person, the Catholics were sure to be vanquished, which was the case. But a delegate of the Catholics carried their complaint before the federal council, which admitted that there was good ground for the complaint, but added that the council could not act, as the deed was done.

Such is the course that was pursued in the canton of Geneva for over thirty years by a coalition of radicals and sectarian Protestants. It cost a loss of over seven millions of francs to the Catholic citizens of Geneva, whose churches and hospitals were confiscated, the salaries of whose priests were stopped, and who had now to provide for the payment of these ecclesiastics and to raise funds for the building of chapels and presbyteries to take the place of those handed over to the schismatics. The other expenses of the service had to be met by them, as, in fact, had always been the case, whereas the government gave special

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aid to the schismatics and paid each Old Catholic priest a salary of 3,000 francs per year. But notwithstanding all this official aid, it early began to be evident that the schism was making no real progress in Geneva. The departure of Hyacinthe Loyson and the other disowned French priests who had come to his help, gave the movement a fatal blow, especially as his followers were rather free thinkers than convinced disciples. In fact, he did not practice any real form of religion.

Finally, the Catholic parishes grew tired of keeping up churches which were never opened, and by the end of 1897, the canton of Geneva was forced to listen to the complaints of the Catholics, who had fourteen churches returned to them, which reduced the schismatics to four rural and two urban parishes. Since then, this stormy religious period has been followed everywhere in Switzerland by a more peaceful one. Monsignor Mermillod, returned home, founded the celebrated Catholic University of Fribourg, and was given before his death the cardinal's hat. Notre Dame of Geneva was returned to the Catholics in virtue of the law establishing the separation of Church and state, which law, by the way, did not embarrass the Catholics, who were already self-supporting, but did deal a final blow to the Old Catholics who could only live by state aid.

A bitter controversy of our times called Americanism, which lasted for nearly ten years in the United States, although not termed a heresy, caused great agitation at the Vatican. It was limited, however, to a

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theological dispute which was almost unknown to the rank and file of American Catholics, and which had this good side, in that it brought about a precise definition of Catholic doctrine on an important point. The occasion of this dispute was the publication in America of "The Life of Father Hecker," founder of the Paulists, by Father Elliott of the same order, issued with a preface by Monsignor Ireland, and translated into French in 1898, with an introduction by the Abbé Klein.

Father Hecker was an ardent and zealous missionary, of whom the following letter, addressed by Cardinal Gibbons on April 14, 1898, to Father Elliott, gives one a high idea:

"Father Hecker was unquestionably an instrument of Providence for the diffusion of Catholic faith in this country. He accomplished a great good in bringing nearer to us our non-Catholic fellow-citizens, in weakening the prejudices against us, in securing for our holy religion the benevolent attention of the public, to say nothing of the multitude of conversions due directly or indirectly to him. His spirit was that of a child obedient to the Holy Church, a Catholic spirit without restriction and in the full meaning of the word. His life was graced with all the charms of personal piety. He was especially ardent in his desire to save souls, showing in this the zeal of a true Apostle. Though bold, he was also prudent in this labor, and knew how to be attractive to Protestants without, at the same time, sacrificing any orthodox principles. Furthermore, Divine Providence has been pleased to associate with him a community of men filled with a spirit as noble as his own. This order of Paulists will continue the work to which he consecrated his life, the

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work of bringing over souls to the Catholic faith. With the help of God, they have had wonderful success in every field of Catholic missionary work throughout the United States. They have especially given a powerful extension to the dissemination of Catholic writings all over the country, a work particularly dear to Father Hecker. To this work, as to all their other ecclesiastical enterprises, they bring, it is scarcely necessary to say, a respect and a spirit of obedience without reserve for hierarchic authority. I learn with real pleasure that the apostolic career of Father Hecker is more and more appreciated every day in Europe, as his life and works are better known there."

Yet the life of Father Hecker was keenly discussed by a certain number of the French readers of the Abbé Klein's book. The campaign was opened by M. Charles Maignen in a book entitled: "Is Father Hecker a Saint?" The author criticises, at one and the same time, the doctrines and apostolic methods of the celebrated priest. Next the learned periodical, *L'Ami du Clergé*, whose editor was Canon Perriot, today Monsignor Perriot, apostolic prothonotary, took up the matter, and what is said in the number for October 13, 1898, correctly reflects the views of the Vatican on the subject. Here is an extract from that article:

"We do not find so very strange the originalities and even the audacities which abound in the 'Life of Father Hecker,' for it should be borne in mind that he was an American and that nothing is done in that country as it is done elsewhere, a defect or a race characteristic. It would not be very correct for us Europeans to find fault because one thinks and

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acts in the New World differently from the way one thinks and acts in the Old World, especially so long as agreement exists on the essential points of the doctrine, where it is necessary for the Catholics of the whole world to be at one and to speak exactly the same language."

The critics of Father Hecker saw in his life and work a dogmatic error which they called Americanism, and which consisted in attributing to the action of the Holy Ghost on the soul for the development of the interior life an independence which tends to reduce and finally to suppress the exterior authority of the Church. By pushing this error to its extreme consequences, one comes to this, that if there should be a conflict between what one supposes to be the inspirations of the Holy Ghost and the decisions of the Church, there can be no hesitation, one should follow the inspirations of the Holy Ghost and put aside the decisions of the ecclesiastical authority. This of course amounts to the Protestant idea of free examination. The partisans of Father Hecker repelled with indignation this accusation of heresy and recalled his own words spoken immediately after the Vatican Council of 1870, which run as follows:

"The definition of the council completes and fixes forever the exterior authority of the Church as opposed to the heresies and errors of the last three centuries. It leaves no doubt concerning the authority of the chief of the Christians. The partisans of Döllinger do not see that what they pretend to desire, viz., the renewing of the Church cannot be brought about except by the sovereign reign of the Holy Ghost, which reign presupposes an entire and filial submission to divine exterior authority."

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The Vatican soon succeeded in calming this discussion by its habitually prudent and clear language. In a letter, *Testem Benevolentiæ*, to Cardinal Gibbons, Leo XIII condemned objectively the heretical propositions denounced by the adversaries of Father Hecker, but without imputing them to him or to his Paulist priests.

It also has happened that, carried away by the large liberty enjoyed by American Catholics, some a little too enthusiastic minds have imagined that this liberty extends even to matters of doctrine and have formed a dangerous and erroneous conception of American Catholicism, which Leo XIII condemned as a preface to the condemnation of Modernism. But it should be carefully borne in mind that the condemnation of Americanism is the condemnation of a grave error and not the condemnation of American Catholicism, which the Holy Father never let pass an opportunity to praise. In fact, great care should be taken not to employ too readily the general terms by which the Church designates certain errors and to use them only in the rigorous sense defined by the sentence of condemnation. Thus, it is a mistake when some see, in the condemnation of Rationalism, the condemnation of the reason; in the condemnation of Liberalism, that of Americanism, and in that of Modernism, that of the perfectly proper liberty of the American Church or of the modern world. Each of these terms designates an error or a collection of determined errors, and it is not right to give them a wider meaning than that attributed to them by the Pontifical language.

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The error of Modernism has caused and still causes the Church much more anxiety than any other recent error. Among ecclesiastics, its chief advocates are the late Father Tyrrell in England, the Abbé Loisy in France, the late Father Schell in Germany and the Abbate Murri in Italy. If some laymen, like M. Le Roy in France, have come to their support, their theology is too often faulty to make them such formidable adversaries as the former, whose ability cannot be denied. A rapid glance at Modernism shows, however, that the Church has nothing to fear from the effects of this error on the faithful. Though the errors of the Abbé Loisy, for instance, at first spread among the younger clergy in France and in a limited class of laymen sometimes styled, with a touch of irony, "the intellectuals," they have not penetrated into the popular classes.

The public standing of the Abbé Loisy today well illustrates the careers of the leaders in this error of Modernism and also shows the ineffectualness of their attacks on the true Church. Though deprived of his chair in the Catholic Institute of Paris, he continued to defend and propagate these harmful doctrines through the medium of the press. Though his course and his books were condemned by the Vatican, he nevertheless continued to resist until he finally incurred the punishment of major excommunication, which, it should be pointed out, is inflicted by the Sovereign Pontiff personally. But even this warning did not check his determination. His best friends were loathe to see him continue his sad work and a

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large number of his pupils abandoned him, as had been the case with Lamennais in the early part of the last century,—Lamennais who was in every respect his superior. Though quite outside of the Church, he was recently named, *in odium fidei*, in hatred of the faith, professor of the College of France; but his influence is much diminished, as is shown by the criticisms of his conduct made by writers of note. The Abbé Loisy stands as a warning to those who would attack the Church, *quand même*, as the expressive French phrase puts it.

In Germany, the leader of the German Modernists, Father Schell, professor at Würzburg University, who died in May, 1906, had such weight with his disciples that the Modernists are sometimes called Schellians. The Vatican promptly put his works on the Index. But he did not yield. "It is hoped in this way to discredit me in the minds of my followers," he wrote in a letter published a month after his death and filed in the Vatican archives, "and even to force me, by my refusing to submit, to separate from the Church. This would have been the triumph of my opponents, of the leaders of Separatism and of the reaction which rules in Rome. . . . My numerous partisans do not wish to separate from the Church, in spite of all the measures which the reaction may take to force them to do so."

This challenge was taken up in Easter Week of 1907 by Monsignor Commer, professor at the University of Vienna, who published his able work entitled, "Schell and Advanced Catholicism," "to

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enlighten and show sincere Catholics," as he himself said, "the right way in the maze in which the Modernists would entangle them." In the first part of this important work, the author succeeds in rendering intelligible the seemingly, purposely over-subtle argument of Schell; and then, in the second part—the most valuable portion of the book—he examines the alarming tendencies which show themselves among German Catholics,—Reform Catholicism, Progressive Catholicism, Radical Catholicism, et cetera. This work, of which the first edition was sold off in three months—a second and enlarged edition appeared in January, 1908,—stirred up a tempest in theological centers. Monsignor Commer was called "a mere pamphleteer," "a theological hyena," said "to be quite lacking in Christian charity," "not to be acquainted with German affairs," et cetera. Pius X encouraged Monsignor Commer in his good work and sent him on June 14, 1907, a laudatory letter, a copy of which was also transmitted to the papal nuncio at Munich, with instructions to communicate it to the German bishops, that they might reproduce it in the various Catholic journals and so give it as wide publicity as possible. Thereupon, some of the Catholic clergy of Bavaria addressed a letter of protest to their bishops against the official publication of this document, which, they said, contained unjust reflections on them as good Catholics. This letter was given to the papers on August 6 of the same year and it called forth replies from laymen who very deftly put these recalcitrant ecclesiastics in their right place. A few

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days later, at the congress of German Catholics held at Würzburg, the president, Herr Fehrenback, addressed them with severity and was warmly applauded: "Once the Church has spoken, the only thing to do is to accept the decision, whatever it may be. This may be hard, sometimes, but it is necessary. Anyway, it is not admissible that theologians and publicists, however devoted they may be to the cause of religion, should permit themselves to discuss the decisions of the Index. Such an attitude is intolerable."

All this shows how wide-spread the evil had become outside of Italy and how necessary it was to condemn Modernism by an official act of the Pope,—which was not slow to come, especially as Italy itself was also suffering from the contagion. Even the novel had been employed in Italy to spread the pernicious error, for instance, Fogazzaro's "The Saint." But it was the Abbate Murri who showed himself to be the most ardent propagator of the evil. Admonished at first, then condemned by the bishops, this ecclesiastic was finally also removed from the Church by a sentence of major excommunication. Like the Abbé Loisy, the Abbate Murri persisted in his rebellion, until his friends, seconded by all the enemies of religion, chose him to represent a district in the Italian chamber of deputies. But his career in this new rôle has not been a success, and, although the Italian chamber contains many enemies of the Church, the Abbate Murri has been coldly received by his colleagues and his speeches have often met with jeers.

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In the United States, Modernism has not made much progress. The reason is, probably, because American Catholics are more practical and less idealistic than those of the Old World. Religious dreams, which are like castles built of cards or philosophical systems in vogue today and tomorrow replaced by other systems, appear to Americans scarcely worth their while and are let pass by almost unnoticed. Perhaps an article in the *North American Review* for July, 1909, an apology for Modernism, is the most notable instance of the error having attracted much attention on the other side of the Atlantic. This article was written by a Protestant and called forth a reply from Archbishop Ireland, a justification of the Bull *Pascendi*, in which Pius X deals so ably with Modernism, "both from a theological and from a philosophical point of view, unmasking this Modernist error and throwing it outside of Catholicism into the domain of pure fantasy." The Vatican saw with real pleasure such an able manifestation against this heresy.

South America and the European countries, other than Italy, France, Germany, and England, have not been seriously affected by this error, made up as it is from all the old heresies, as the bull of Pius X so well points out.

In France, the idea found a redoubtable adversary in Monsignor Elie Blanc, the eminent professor of philosophy in the Catholic University of Lyons, where he has taught with ability for the past thirty years. He has published in his own philosophical

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review, *La Pensée Contemporaine*, a series of most remarkable articles entitled, "Concerning the Encyclical," in which he first aims to show how these Modernist ideas found their way into men's minds and crept into almost all Catholic centers in France.

"This is easily explained," he says, "if we remember two things: the weakness of our old philosophical studies, and, secondly, the continued and persistent influence exercised on the minds of the new generation by public instruction. The universities of France have long been open to all sorts of doctrines. Its new philosophical systems came from Germany or England, or even from other lands, and these systems were received with a sympathetic curiosity. Just as foreigners of distinction were given a kindly welcome, so were their ideas, though quite opposed to our national spirit, or to the genius of our race and tongue, which is so clear and logical. We even added to the fame of foreign thinkers, and gave them praise that they did not always deserve. We became their translators, their disciples, their popularizers. Nor did we always stop here; we sometimes went further than the originator of the ideas which we made our own. Among some of our young university professors, it was a sort of perpetual public competition, and the most audacious won the palm; the inventor of the newest, the most original and also the most eccentric hypothesis was given the crown. It goes without saying that these hypotheses were of course contrary to common sense, and, at the same time, to traditional philosophy and Catholic faith."

Modernism is not simply a single heresy, attacking but one dogma, one point of Catholic faith; it is rather a collection of anti-Catholic theories, combating the

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affirmations of the Church in every branch of its teachings. Already, on July 8, 1907, all these heretical propositions had been condemned by the decree of the Holy Office, *Lamentabili*, and most of them had also been condemned by the Council of the Vatican and by Pius IX. It is very difficult to seize the general plan because these ideas are spread about at different epochs and places by men holding different opinions. It is admitted, however, by every one that the encyclical which again condemned these theories contains an admirable synthesis of them which in itself is a preliminary refutation of them.

In this solemn act of his sovereign majesty, Pius X showed himself really aided by the Holy Ghost in laying bare this Bœotian theory, and in pursuing it and condemning it in its various transformations. The Holy Father's immortal Encyclical, *Pascendi Dominici Gregis*, dated September 8, 1907, was a revelation to many Catholics, who, though anxious over the audacity of the innovators, were far from suspecting the extent of the ravages which their nefarious ideas had made in many good souls.

A simple analysis of the Encyclical *Pascendi* will show clearly what Modernism really is. The document is divided into three parts. The first treats of the Modernist errors and shows the logical link connecting them all together. The second part indicates their causes and the third has to do with the possible remedies for the evils.

In philosophy, the Modernists profess agnosticism, immanency, and evolution, whose erroneous princi-

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ples they apply to dogma, to tradition, to the creed, to the Scriptures, to the Church, to history, to apologetics, in a word, to the whole of Catholicism, which they deform and destroy.

Agnosticism, which springs from the doctrines of Kant and the Positivists, holds that—the quoted passages are from the text of the encyclical—“human reason, rigorously confined to a circle of phenomena, that is, to things as they appear and precisely as they appear, has neither the faculty nor the right to cross its limits. Human reason is incapable, therefore, of mounting up to God and of learning, by human means, of His existence.”

“Let him understand this who can. But one thing is perfectly clear and settled for the Modernists, viz., that science must be atheistic, as likewise history, that there is no place in one or the other for anything but phenomena. God and the divine are banished therefrom.”

Religious immanency, according to them, springs from a sort of intimate sentiment which itself is engendered by the need of the divine. This need of the divine awakens in “the soul, leaning towards religion, a peculiar sentiment, which has the property of enveloping God, both as object and intimate cause, and uniting Him, as it were, with man.” Such, for the Modernist, is faith, and in faith thus understood is the beginning of all religion.

“This sentiment, which appears in the conscience, and God, who manifests Himself in this sentiment, though some-

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what obscurely, to the soul,—is this not a revelation or at least the beginning of a revelation? Since God is both the cause and the object of faith, if one looks carefully into the matter, one finds revelation coming from God and bearing on God, that is to say, God is at one and the same time revealer and revealed. Hence the absurd doctrine of the Modernists that all religion is at the same time both natural and supernatural; hence their belief that conscience and revelation are of equal value; hence, too, the law which declares religious consciousness a universal rule, entirely the equal of revelation and to which everything else should be subjected, even supreme authority in its triple manifestation,—doctrine, service and discipline.”

But the simple truth is surely clearer than all these metaphysical obscurities, and the encyclical is charitable in treating such ideas as “wanderings.” It is easy to see what would become of nature and history thus presented to the religious consciousness, which would then depend wholly on itself. The religious consciousness will transfigure this or that phenomenon of nature, this or that personage of history, until it ends by making divine the object so transfigured; but this same religious consciousness would at the same time disfigure it. And Modernists do not hesitate to submit to this destructive method the very person of Our Saviour. Idealized by religious consciousness, Jesus Christ would lose the reality which history demands. Faith would, at one and the same time, have transfigured him in the religious order, and disfigured him in the historical order. “This fashion of reasoning will strike as strange the man of even ordinary

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common sense; but this is the Modernist's system of criticism."

According to the Modernists, all natural and supernatural religions spring from the religious sentiment immanent in man, and the Catholic religion is no exception to the rule.

"‘Its cradle,’ say the Modernists, ‘was the consciousness of Jesus Christ, a man of exquisite nature such as never was before and never will be again.’ It is born of no other principle than vital immanence. One is stupefied at such an audacious assertion, at such off-hand blasphemy. Nor is it the incredulous alone who utter such bold assertions. These men are Catholics, with many priests among them, who publish these statements to the world with ostentation. To think that it is with such inanities that they boast that they will renew the Church! Nor has this explanation anything to do with the old error which endowed human nature with a sort of supernatural power. This innovation is here far outstripped. In the man Jesus Christ, as well as in ourselves, our holy religion is only a proper and spontaneous fruit of nature. Can there be anything that more radically destroys the supernatural order?"

In the eyes of the Modernist, therefore, faith and all religion spring from our own "religious experience." Tradition, that is, the authority of the Fathers, of the councils, of the Popes, has nothing to do with it. Tradition is simply a communication made to others by one favored with an original and extraordinary religious experience.

The third dominant principle of Modernist theology is Absolute Evolution or Evolutionism which

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it has brought from the philosophical domain into the religious domain. The Modernist holds that everything—nature, man, ideas, truth, religions and even Christianity—is subject to the laws of evolution. Nothing is more false, for in nature everything is not subject to evolution, as, for instance, the very essence of things; and if we consider truth, we find it absolutely immutable in itself, so that faith, which is based on divine truth itself, is, consequently, immutable in its teachings. Therefore, the sacred person of Our Lord Jesus Christ has not been subject to any evolution; His thoughts have not become more precise with the lapse of time. He is not unrecognizable; science and history find in Him something more than man. Dogmas, and the sacraments are not, therefore, only symbols; Holy Writ is the word of God, and the inspiration which produced it is not alone the need which every believer feels to communicate his faith by the written or spoken word. The Church is not only “the fruit of the collective consciousness of the faithful,” but it is a foundation established by Jesus Christ, and has the right to teach and govern itself independently of civil power.

As reformers, the Modernists show uncommon presumption. “There is nothing, absolutely nothing, in Catholicism which they do not attack,” says the encyclical. They demand that all the ecclesiastical sciences taught in the seminaries—scholastic philosophy, theology, the history of the Church—be modified in accordance with their ideas; “that the Roman Congregations, especially those which have the most

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to do with their doctrines, be changed and that the clergy conform their ideas and acts to Modernist principles"; and finally, there are among the Modernists those "who, echoing the ideas of their Protestant teachers, desire the suppression of ecclesiastical celibacy."

"Now," continues the Encyclical, "taking in at one glance the whole Modernist system, who can be surprised that we pronounce it the synthesis of every heresy? If one were to go to the trouble to collect all the errors which were ever brought together against the faith and to concentrate the substance and essence of them in a single one, they would all be embraced by Modernism. It is not enough to say that they ruin Catholicism, for they really destroy all religion. The Rationalists who applaud these Modernists, do well, for in them are to be found the most powerful auxiliaries of Rationalism."

The second part of the encyclical is devoted to the causes of Modernism, and here His Holiness especially points out the pride, ignorance and the zeal of the Modernists in spreading their theories and shamelessly defending those of their number who have been censured by the Church.

In the third and final part of this noble document, the remedy for all these evils is considered. His Holiness urges bishops, pastors and professors to show zeal in denouncing and proscribing these errors. The professors are directed to devote their attention in philosophy especially to the doctrine of St. Thomas, and in theology to lay more stress on theology itself

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than on the history of theology. All those who are connected with Modernism or who show in their instruction any trace of the innovation should be forced to resign their chairs. Theological students with any such tendencies should not be admitted into holy orders, and care should be taken to keep away from them all books favorable to Modernism. Furthermore, the bishops should condemn all publications and books of the kind printed or circulated in their dioceses and should remove them from the homes of the faithful. Catholic booksellers should be directed not to expose for sale or to sell Modernist works under penalty of having their shops condemned as non-Catholic. The bishops should also appoint in all their dioceses censors whose duty it should be to examine all manuscripts which may not be printed without the permission of the ordinary and a doctrinal vigilance council whose rôle is "to follow very attentively every trace of Modernism found in periodicals or in the teaching body and to take prudent and efficacious measures to protect the clergy and youth therefrom." This council should also have a care for pious local traditions and the veneration of holy relics.

Pius X closes his encyclical with these beautiful words: "May the virtue of Jesus Christ, Author and Perfecter of our faith, be yours; may the Immaculate Virgin, destroyer of every heresy, aid you with her prayers. We, as a proof of our affection and as a pledge of divine consolation for you in the midst of your adversaries, accord to you, with all our heart, as well as to your clergy and your people, our apos-

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toxic benediction. Given at Rome, near St. Peter, September 8, 1907, in the fifth year of our Pontificate, Pius X, Pope."

This memorable encyclical, which, from a dogmatic point of view, is certainly one of the most important papal documents of recent times, throws such a bright light into the hidden corners of Modernism as not only to unmask it, but to successfully refute its many errors. Pius X has thus saved our Christian faith from the grave peril of being deformed and destroyed. He also attaches the greatest importance to this good work being vigorously followed up and the studious Catholic youth everywhere protected against its errors. This, consequently, is one of the dominant cares of the Vatican of today.

Still another error, this time born of ignorance and fanaticism, has in our time afflicted the Church in a country where it was the least expected, in Poland, among the Uniats, who, as has been seen elsewhere in this volume, showed themselves veritable heroes in the defense of their Roman faith against the persecution of the Orthodox Greeks. We refer to Mariavitism, founded by Maria Kowalska, whom the people consider to be "immaculate and a mediatrix between God and men," quite like the Blessed Virgin Mary. Several priests, and among them Father Kowalski, a brother or relative of Mother Maria Kowalska, have gone over to this absurd heresy, whose hidden aim is to bring about a separation from Rome and to create a little religious kingdom for the arrogant leaders in this incipient schism. In fact, the

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Slavonic Catholics are beginning to be seriously worried over the dangers to their faith from this new sect. Recent statistics show that its followers were 50,000 in number in January, 1907, whereas a year later they had risen to 188,000. The Catholic apostate priests who have gone over to Mariavitism are now thirty-three. The Russian government, which is always hostile to Catholicism, and faithful to the adage, "Divide that you may reign," shows itself very favorably disposed towards the new religion. In fact, in December, 1908, the St. Petersburg authorities received very warmly the unfortunate Priests Kowalski and Prochwieski, and Mother Kowalska, the founders of the new sect, when they went to the capital to ask for official recognition of their pretended "church." Several members of the Douma came to the aid of the renegades, and a functionary of the ministry of foreign affairs, M. Rovinsky, went so far as, in the presence of the two apostate priests and before a public audience, to pronounce Mariavitism "the finest flower of Catholicism." He took advantage of the credulity of his hearers and affirmed that there were already 200,000 Mariavites and, furthermore, that more than 300,000 Catholic Poles made no secret of their sympathy for the new religion. Maria Kowalska, "Mother and Founder of the Mariavites," was called by M. Rovinsky "the Polish Joan of Arc," whose condemnation by the Holy See was obtained by a payment of 15,000 rubles from the bishops, the Mariavites being unable to offer the Pope more than 10,000 rubles! These lies, it should be noted, were

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circulated at the moment when efforts were being made in Poland and Russia to incite public opinion against Rome.

In accordance with their statutes, the Mariavites profess all the dogmas and beliefs of the Catholic Church. But they felt, for some reason, that they should be separated from the Roman hierarchy. Their plan for recruiting and instructing their young clergy differs, however, from the Roman system. Thus, a young man who would become a priest, and whose conduct leads his superiors to consider him worthy of this career, is first required to pass some years in parish duties, where he will be formed for the ministry. After that, he is a novice under the guidance of a master chosen by the master-general. Next he studies the constitution, the liturgy and the asceticism of Mariavitism, and finally becomes a regular priest. We are not told, however, by whom he is ordained, although Father Kowalski has announced that the Mariavites will soon have their own bishop, doubtless some pseudo-bishop, who will be consecrated by an Old Catholic or a Jansenist bishop.

The Mariavites have also a congregation of women, the mother-chapter being at Plock. It is under the direction of Mother Kowalska herself, and is said to be in a prosperous condition.

Although the Mariavites pretend to keep intact the Catholic liturgy, they have substituted the Polish language for the liturgical Latin and have instituted in honor of the Holy Virgin a festival in commemoration of the foundation of their sect. The canon law

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has also suffered in their hands, for their superior-general may accord matrimonial dispensations. A council composed of three members decides cases of divorce and authorizes the innocent party to contract a second marriage. The great latitude left to this Council of Three on this point is shown in the wording of the clause of the statutes bearing thereon, which is as follows: "Nullity of marriage may be pronounced in cases where the union was not contracted in accordance with the requirements of the canon law in vogue among the Mariavites."

The sect affects an extreme austerity of manners, which, joined to their creation of a number of economic and social institutions, has gained them many proselytes among the working and agricultural classes. At Lody, they have erected workingmen's houses which can shelter two hundred families. Refuges, schools, relief funds, et cetera, exist in every parish. Their priests go about bare-foot in country and village, and have penetrated into Lithuania in the guise of Franciscans.

Naturally, the Catholic Church could not remain a passive witness of these monstrous errors, so full of perils to the very faith of the Polish people. First came an official document from the Bishopric of Plock, which condemned the Mariavites as heretics and schismatics, because they repudiated the authority of the Pope, announced the birth of the anti-Christ as an accomplished fact and proclaimed their founder, Mother Kowalska, "immaculate and the mediatrix between God and man." Then Rome

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raised its voice. A circular from the Vatican, dated September 4, 1904, denounced the sect. Thereupon, Kowalski and Prochwieski went to Rome to exculpate themselves and signed a retraction in their own name and in that of Mother Kowalska. But no sooner had they returned to Poland than this retraction was itself retracted! This example of double-dealing was answered on the part of the Vatican by a "reprobation" and an order to suppress the association of the Mariavites. But as Maria Kowalska and John Kowalski persisted in their errors, the Sovereign Pontiff inflicted on them major excommunication. Thereupon, they published a defense of their conduct, putting it in the Russian language, which in itself was a significant fact.

In the opinion of the Vatican the Slavonic Catholic press has not yet given enough attention to this Mariavite movement. Too many people have simply smiled at it. Only a short time ago it was satirized in a piece at the Warsaw theater. But the visit paid to St. Petersburg by Kowalski opened people's eyes to the real significance of the movement and to its real dangers. At last it was perceived that the Russian government is using Mariavitism as a weapon against the Catholic clergy. The movement seems to point towards a schism, which the politicians are doing their best to bring about, for a schism would be a death-blow to Polish nationality.

Fortunately, these modern heresies do not seem destined to trouble the Church very long and will not leave behind them very profound traces. American-

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ism was stopped at its very birth. Modernism has no external organization in the nature of a Church, that is, a body of faithful, chapels, ceremonies, a clergy of its own separated from Rome and practices springing from faith. Under such conditions, it can only hope to be perpetuated through the various existing philosophical systems which interest philosophical minds alone. Though Old Catholicism, thanks to state aid, seemed for a while to have force and life, it has slowly declined as this state aid has declined, until today it is practically dead. And what will be the outcome of Mariavitism? It is not probable that this movement, especially as it is limited to a small part of Poland, will last very long. It is pretty safe to say, therefore, that the present attacks on faith will, in another century, be little else than simple historical memories.

Unfortunately, this was not the case with the heresies of the past. The Orthodox Greek schism, Jansenism, and Protestantism still exist today. It may be interesting to know the attitude of the Church toward these dissident Christian religions, as well as toward Judaism, Islamism, the oriental religions, and the rest of paganism.

As regards heterodox doctrines, the Catholic Church is and should be necessarily uncompromising, since it holds that it alone possesses the supernatural and integral truth received direct from its Divine Founder, Our Saviour, Jesus Christ. It has therefore always condemned and will ever continue to condemn all opinions contrary to its faith and will ever

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strive to preserve intact the supernatural truths of which it has the guardianship and which all men should believe, for to it hath the Divine Saviour said, in the person of the Apostle: "He that heareth you, heareth me." (St. Luke, 10:16.)

But this uncompromising attitude in matters of doctrine, the Church easily abandons where individuals are concerned. The Church recognizes the fact that many among the dissidents are honest in their opinions and sincerely believe that theirs is the real religion. And because they are baptized, the Catholic Church considers them its children, children who, alas! are separated from their mother, but children whom this mother should love and whose return to the only fold of the true shepherd—the Catholic Church—may still be hoped for. Among heretics and schismatics there are some who have preserved a large number of the truths which form the inviolable deposit of the faith, and a still larger number of essential practices established by Christ for the sanctification of souls. They are very near the Church and the Church hopes to see them return among the first. Such are the Orthodox Greeks and the Jansenists, who have preserved the episcopacy, the priesthood, the essential rites, and consequently, the sacraments and particularly the Real Presence in the Eucharist. At the time of their separation from Rome, they had with them veritably consecrated bishops, who possessed all the powers of their high order. By remaining faithful to the rites and the purposes of the Church in the administration of the sacraments, et

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cetera, these bishops could validly consecrate other bishops, though illicitly, acting, as they did, outside of the Church. Thus have these sects perpetuated a veritable episcopacy that has continued, by the ordination of priests, a regular priesthood. They enjoy, therefore, Holy Mass, the Eucharist and confirmation. In Russia, these sacramental graces and a love for the Holy Virgin keep up among the people a touching piety. But the Russian priests and popes are lacking in a dignified life and in education, so that, if we except the ritual practices which they perform with exactitude, their faithful are not very well cared for. The upper clergy, or "black clergy," whence come the bishops, lead a life of celibacy and cultivate the ecclesiastical sciences. This class has produced some men of mark, who have been highly praised by the distinguished Cardinal Pitra, so well known for his valuable historical researches concerning the ancient Greek church in the libraries of the old Russian convents.

It is the followers of the Greek Rites who have separated from Rome, who have assumed the title of "Orthodox." But the truth is that there is but one way of being orthodox, and that is by union with Rome, where is alone the veritable doctrine of Christ. Consequently, the only real orthodox members of the Greek church are those known as the Uniat Greeks, or the Catholic Greeks, who have not broken with Rome; and they are many. But the other Greeks are schismatics in the eyes of the Vatican, and, what is more, are stained by a heresy, since they refuse

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to accept the Roman view of the Holy Trinity,—that the Holy Ghost proceeds from the Son as well as from the Father, the Western version of the Nicene Creed.

During a recent winter, a prelate of the Roman court met quite often in an antiquary's shop an Orthodox Greek bishop of Russian nationality, a man of high artistic cultivation and an excellent connoisseur. Very friendly relations quickly sprang up between the two prelates because of a common love of antiquities. They never spoke of their differences of religion, and the prelate always addressed the bishop as "Monsignor" and "Your Grandeur," which evidently pleased him very much.

"Then you recognize us as being veritable bishops," the Russian finally remarked one day.

"Certainly, Monsignor; and are you not really such? If some day, as I should so much like to see happen, you should return to Catholic unity and should ask the Pope to receive you among his children, not only would he welcome you with the greatest kindness, but he would assign you a rank, in accordance with the date of your consecration, among the United Greek Catholic bishops. There can be no doubt about this; for, in 1870, did not Pius IX invite to the last council of the Vatican, in accordance with the constant usage of the Church, all the separated Greek bishops, thus recognizing the validity of their consecration?"

"That is quite true," he responded; "it is too bad we cannot come to an understanding and that we

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form two churches, which is not in accordance with the wishes of Our Lord Jesus Christ; for did He not say in His prayer to His Father, referring to His disciples, 'That they all may be one, as thou, Father, in me, and I in thee?'" (St. John, 17:21.)

"You are perfectly right," answered the prelate; "it would be illogical if it were otherwise, because if Christ had founded two similar churches, one of them would have been useless; and if He had made them different, opposed in doctrine, one of them would have been false, and Christ would not have been true. It is impossible that He could have said to the one, 'Believe that I am in the Holy Eucharist,' and to the other, 'Believe that I am not in it.' Now, Monsignor, please note the fact that it is not the Roman Catholic Church which left the Orthodox Greek Church, but the contrary; it is you who left us, and at an epoch much later than apostolic times, under the patriarchate of Constantinople in 1053. We claim as ours the ancient and illustrious Greek church which produced such grand men as John Chrysostom, Athanasius, and Basil the Great."

"That is all quite true," replied the Russian bishop; "yet we are separated by so little, that with a slight effort on both sides, we could easily come to an understanding and unite again. For instance, though not submissive to the Pope, we are quite ready to recognize him as the successor of St. Peter and the patriarch of all the West; just as our patriarch of Constantinople is the successor of St. John and the patriarch of all the East. Consequently, we would

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be quite willing to recognize the supremacy of Rome. But why are you uncompromising on the doctrine of the procession of the Holy Ghost? We cannot admit that He proceeds from the Father *and* the Son, when He proceeds only from the Father."

"You must, however, Monsignor," concluded the prelate, "admit that the Council of Nicea, which in order to settle the matter, added to the *Credo* the word *filioque*, represented the Universal Church,—both the Greek and the Latin. Now, how do you and I know what really happens in the Holy Trinity? Have we ever been allowed to contemplate it? No, of course not. We believe, therefore, simply what the Universal Church teaches us."

This unscientific argument surprised the good bishop, who went his way in a very pensive mood. This conversation brings out very clearly the reciprocal sentiments of Rome for the Orthodox Greek church of today, and of that church for Rome. The Vatican is far removed in this respect from the hostility which divides, for instance, Mussulmans and Christians.

Much the same thing is true of the Dutch Jansenist bishops. It is generally known that the errors of Jansen, Bishop of Ypres, concerning grace, free-will and predestination, as contained in his posthumous work entitled "Augustinus," published in 1640, were condemned by Innocent X, in 1658, by Alexander VII, in 1656, and later, by the Bull *Unigenitus* of Clement XI, in 1713. After a brilliant existence in France, owing to the talents and intrigues of Port

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Royal, where were such men as Lancelot, Nicole, Arnould, and Pascal, it soon died out and left no trace behind except an exaggerated austerity in Christian life and a pronounced indifference for the sacraments; and today, even these ideas have quite disappeared. But in Holland a certain body was given to Jansenism by the defection of four bishops and some of their priests, who set up an independent church, which still lives, thanks largely to the wealth of its members. When one of the bishops dies, the surviving ones choose and consecrate his successor, inform the Vatican of their action, and receive in reply a major excommunication. It is a fact, however, that the bishop is validly, though illegally, consecrated, and the priests whom he ordains, though condemned by Rome, are also real priests. The Jansenists are not a very numerous sect,—some 20,000 at most. It is seldom that one of them returns to the true Church. Their bishops have these titles: Archbishop of Utrecht, Bishop of Haarlem and Bishop of Deventer. They do not call themselves Jansenists, but the Ancient Episcopal Church for Catholics.

Turning next to Protestantism, we find this heresy divided into a large number of sects, Lutherans, Calvinists, Anglicans, Presbyterians, Quakers, et cetera. Some of these sects are almost Catholics, as, for instance, the Puseyities in England. While Rome sternly condemns all the dogmatic errors of Protestantism, it favors with all its heart their return to the unity of the faith, and we have seen in another part

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of this book that in some Protestant countries, especially in the United States and England, the Catholic episcopacy is on the best of terms with Protestants, the result being that many prejudices are removed and numerous conversions made, which is a great consolation to the true Church. The number of Catholics who, on the contrary, become Protestants, is very small, even in Germany, where there is a very strong effort made in that direction. There exists at Rome a house given up especially to the neophytes, the Protestants who wish to return to the religion of their fathers. Another house of this kind is devoted to the instruction of other dissidents,—to Jews, Mussulmans, et cetera. Each year, on the morning of Holy Saturday, in the Lateran Church of St. John the Baptist, occurs a solemn baptism of converted Jews and Mussulmans, performed by His Eminence the Cardinal Vicar.

Judaism was the vestibule of Christianity. The moral prescriptions of the Mosaic law and the dogmas of the Old Testament,—the existence and the unity of God, divine Providence, the future life, et cetera, are elemental truths, confirmed by the divine word of Christ, the Son of God. The only fault the Saviour found with the Jews of his time was their having mixed up the divine precepts with human traditions, to which they clung more tenaciously than to the law itself. (St. Matthew, 15:3.) The Apostles and the first disciples of Christ, they who converted the world, were Jews, and Our Lord, Jesus Christ Himself, deigned to descend on earth in the midst of this peo-

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ple. The Vatican feels sure that the day will come when these erring Jews will recognize their errors and will return to the faith, in accordance with the words of the Divine Master, "And there shall be one fold and one shepherd." (St. John, 10:16.)

It should be noted that the Church of Rome has never persecuted the Jews, but, on the contrary, has even protected them. In the Eternal City, they resided quietly in the Ghetto, and when a Jew, by his business capacity had amassed a fortune and was converted, the Pope was quite ready to give him a noble title, often making him a prince, when, aided by a brilliant marriage, he became an integral part of the Roman nobility. Such is the origin of several great Roman families. It is true that in Spain, where the Inquisition was established by the kings, Jews were ruthlessly persecuted, and those who, converted through force and terror, returned to their faith, were punished most cruelly. But the Vatican was always opposed to these fiendish practices, and grateful Jews have sometimes addressed to the Popes messages of thanks for the protection accorded to them by the head of the Church. It should be added, however, that when the Jews succeed in getting the upper hand in the government of a country, they readily forget what they owe to Rome and are only too prone to persecute the Catholic Church. The old hatred of Golgotha seems to be reawakened in them. They use their ill-gotten gains in a way unworthy of them and of the nations where they rule. A curious fact has just been brought out by the masterly hand of

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Monsignor Béniqui, in his studies of Imperial Rome, that the Jews in the first centuries of the Christian era treated Christians in this same fashion, and persecuted them without mercy. By means of their money, they dominated the public men, corrupted the habits of the people, and used both to destroy the Christians. Hence the bloody persecutions which stained Roman history and horrified the world. But there are many highly cultured Jews today who do not permit themselves to be swept off their feet by the prejudices of their race, and who see very clearly, on the contrary, the perils of such a course and the terrible and inevitable reaction which the future has in store for them. Only a few years ago, the Chief Rabbi of London, who died soon after, published a political testament in which he adjured his co-religionists not to consider as the only aim in life the feverish acquisition of riches, but to return to their grand ancestral virtues, to cultivate the sciences and the arts and everything that pertains to the human mind; and, as they live dispersed over the world, to strive to gain esteem and consideration by the dignity of their lives and the spirit of wisdom and justice shown in their thoughts and actions.

The Mussulman has always been much more hostile to Christianity than the Jew. There lies between Islam and us the bloody memory of the historic battles of the Crusades and the brilliantly repelled invasions of the Moors in Spain and the Turks in the center of Europe. This hatred of the Christian name by the Mussulman is also kept up by the cruel fanati-

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cism of his beliefs and the superstitious ignorance in which he lives. But a transformation of Mussulman habits and ways of thinking is now in progress which may bring about an unexpected change in the ideas of the followers of Mahomet. The scientific knowledge and material advance of the Western and Christian peoples are more and more attracting their attention. They are trying to imitate them even in political institutions. The recent triumph of the Young Turks at Constantinople, and the constitutional liberals in Persia renders Islamism less ferocious, more accessible to Christian civilization and consequently more tolerant.

Conversions to Christianity are very rare among Mussulmans and when they do occur, generally occasion some after-disappointment to the converters. An example or two of this may be given. Thus, when some twenty years ago there was a terrible famine in the southern part of Algeria, Cardinal Lavigerie took under his protection a large number of native orphans, whom he had brought up by monks and nuns under the influences of the Christian religion. This magnanimous conduct so struck the heart and imagination of the natives that they surnamed the Cardinal "Father of Bread." Cardinal Lavigerie's idea was to form, later, with these children, once grown up, a strong Christian center by marrying them with one another. But the success of the scheme did not correspond to the effort, and only a village here and there could be started on these lines. Most of the children when they had become adults went

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back to Islamism and their tents. Mussulmans who come into contact with Christians fully appreciate the charity and knowledge of the latter. They attend with great willingness the Catholic schools and universities, like that at Beirut, for instance, and flock to the Sisters' dispensaries in Algeria. But their mental state does not change, and they remain as Mussulman as ever.

If few Mussulmans become Christians, still fewer Christians go over to Islamism. Proselytism in favor of the latter faith has been successful only in the countries of the Far East. A goodly number of Mussulmans are found in India, China and Japan; they are also gaining ground in Central Africa, notwithstanding the efforts of the Christian missionaries. The polygamous negroes and their indulgence in slavery bring them nearer to a religion which, far from condemning these habits, gets on very well therewith and even approves them.

Islamism recognizes a single God, personal and all-powerful. But the other oriental religions, Buddhism, Hindooism, the philosophic religion of Confucius, et cetera, have a less precise idea of the Divinity and in this respect are further separated from us. Until recent times, the immense regions where these religions are professed were so closed to Western civilization, that is, Christianity, that missionaries could hardly do more than penetrate into them and acquire a thorough knowledge of them; even this was done at the peril of their lives. How many martyrs have paid with their blood the very slow progress of

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Christianity in China and Japan! But today, these nations are throwing open their doors to European ideas and are so rapidly equaling us in certain parts of our civilization that we behold the change with utter astonishment. It becomes more and more evident that henceforth Christianity will enjoy greater liberty and will spread more rapidly in the Far East, which, it should be remembered, was formerly a very flourishing Christian land, especially Japan, until the new ideas were nearly drowned in the blood of the martyrs. In this direction, therefore, the future of Christianity is very bright.

Purely pagan and barbarous countries are becoming less and less numerous in the world of today. The Catholic Church feels for them the sentiments expressed by Christ in so touching a manner, when He said of the people eager to hear Him: "I have compassion on the multitudes." (St. Matthew, 15:32.) The Church sends its missionaries to instruct them, to civilize them, to organize them, and to lead them to intellectual as well as supernatural life. In this hard ministry of charity, the Church finds great consolation, mingled, alas! with disappointments, surprises and sometimes bloody persecutions. But the Church is never disheartened, and continues to advance among these barbarians, blessed and aided by God. The Annals of the Propagation of the Faith, complete sets of which are found at the Vatican, as well as many manuscript reports which are found in the archives of the Vatican and have never been made public, give many touching accounts

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of these brave struggles and these slow but sure advances.

This second part of this work has shown the governmental action of the Church throughout the world, the political and dogmatic difficulties which it has had to surmount in the course of recent years among all peoples, and its relation with the adherents of other religions and with the pagan world. Its more intimate action in the rule of souls remains to be examined, and this will form the third part of the volume.

PART III

CHAPTER VIII

CATHOLICISM AND EDUCATION

The Church and Modern Science—Catholic Men of Science—
The Catholic Educational Organizations Stationed in Rome;
Academies, Universities, Seminaries and Colleges Belonging
to the Different Nations—The Catholic Universities, Seminaries,
Primary and Secondary Schools in the World at Large—The Question of Neutral Schools.

THE Church has received from her Divine Founder the mission and hence, the right, to teach: *Euntes docete omnes gentes*, "Go ye therefore, and teach all nations." Her special teaching is the doctrine of the Gospel which she must make known to the world, explain clearly and defend. But to be able to enlighten the public mind, to hold discussion with infidels, to triumph over the unceasing attacks of which she is the object on the part of her enemies, to meet these foes in every field, whether it be philosophy, history, the physical or natural sciences, morality, sociology, or public law, it is necessary that Catholic apologists be thoroughly grounded in all branches of human wisdom. Hence it is that the clergy especially should cultivate science and learning; for *labia sacerdotis custodient scientiam*, "the priest's lips shall be the guardian of knowledge."

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The Catholic Church has been true to its mission in this respect; and even in those times which are called, with considerable exaggeration, the ages of ignorance, the Church was the intellectual light of the world, saving from destruction and oblivion in her monasteries the literary treasures of Roman and Greek antiquity and acting as the patient teacher of the barbaric nations who had spread destruction everywhere. ?

Catholicism of today cannot be accused of favoring ignorance and hindering scientific extension and progress. History proves the contrary. How many universities, seminaries, colleges and schools have been founded by the Church! How many are the truly Christian men of science whose names shine among those of the creators of every branch of knowledge, and not a few of whom are found in the ranks of the Catholic clergy. In the United States, Father John Augustine Zahm, of the Holy Cross College, Washington, District of Columbia, has recently published a volume entitled "Catholic Science and Catholic Scientists," which has been translated from English into Spanish, Italian and French, and which shows what magnificent work Catholics have done in the intellectual field. !

But the old accusation is now often presented under another form. It is stated that a man who believes in the Catholic faith cannot become a really eminent man of science; that his mind is not free to allow him to seek after the real truth; that he is fettered by dogma. Nothing is easier than to show the falsity

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of this assertion. Any theory which is in contradiction with facts cannot be true. Such is the case with this one.

The astronomers Leverrier and Father Secchi, a Jesuit; the Abbé Haüy, the Abbé Moigno, Ampère, Lavoisier, Chevreul, J. B. Dumas, Antoine César Becquerel, the Abbé Spallanzani, de Lapparent, Branly and many others are counted among the first men of science in the world, and yet they were all fervent Catholics. Several of them even made most emphatic and public declarations on the subject. This is what Cauchy, 1789-1857, one of the greatest of modern mathematicians, who continued the work of Laplace, to whom we owe the solution of some of the most difficult problems of transcendental analysis, says in his book on the religious orders:

“I am a Christian, that is to say, I believe in the Divinity of Jesus Christ, with Tycho Brahé, Copernicus, Descartes, Newton, Leibnitz, Pascal, Grimaldi, Euler, Guldin, Boscowich and Gerdil; with all the great astronomers, all the great physicists and all the great geometricians of past ages. I am even a Catholic, as were most of them; and if I were asked for my reasons, I would be perfectly ready to state them. It would be seen that my convictions are the result, not of prejudice, imbibed at birth, but of a profound analysis. Then it would be found how truths, more incontestable in my opinion than the square of the hypotenuse or the theorem of MacLaurin are engraved forever in my mind and heart. I am a sincere Catholic, as were Corneille, Racine, La Bruyère, Bossuet, Bourdaloue, Fénelon, as were and still are a great number of the most distinguished men of our times; those

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who most eminently honored science, philosophy, and literature, who are the most brilliant minds of our academies. I share the deep convictions manifested in the words, deeds and writings of so many great men of learning, such as Ruffin, Haüy, Laënnec, Ampère, Pelletier, de Freycinet, and Corioli; and if I do not name those who are still alive, it is because I do not wish to give a shock to their modesty. But I can say that I am happy to find the nobility and generosity of faith in my illustrious friends, in the creator of crystallography, in the discoverer of quinine and the inventor of the stethoscope, in the celebrated navigator who sailed in the *Uranie*, and in the immortal author of dynamic electricity."

The well-known Dr. Brownson, 1808-1876, one of the ablest philosophers of these times, speaking on this subject in his interesting book, "The Convert," wrote:

"I have never, in a single instance, found a single article, proposition, or definition of faith which embarrassed me as a logician, or which I would, so far as my own reason was concerned, have changed, or modified, or in any respect altered from what I found it, even if I had been free to do so. I have never found my reason struggling against the teachings of the Church, or felt it restrained, or myself reduced to a state of mental slavery. I have, as a Catholic, felt and enjoyed a mental freedom which I never conceived possible, while I was a non-Catholic."

The reason why the Catholic scientist is perfectly free arises from the absolute certainty of dogmatic truths which can never be in opposition to the legitimate conclusions of science. If there be apparent contradiction, it results from the fact that Christian

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doctrine has been badly interpreted or that conclusions are imputed to science which do not belong to it. It is worthy of note that the chief objects of the faith deal with mysteries—the Trinity and Incarnation, for instance, which are outside the domain of science, whether philosophic or natural. This was very clearly pointed out by Pasteur and Claude Bernard.

“Experimental science,” says Pasteur, “is essentially positivistic in the sense that, in its conception, it never introduces a consideration of the essence of things, of the origin of the world and its destinies.” And Claude Bernard says: “First causes do not belong to the domain of science. The science of living bodies and of raw material are beyond our reach.”

At the Congress of German Naturalists, held in Munich in 1877, Virchow, certainly not a friend of the Church, pronounced these remarkable words:

“All efforts to transform our problems into doctrinal affirmations, to make our hypotheses the basis of conceptions of the human spirit and particularly any effort of that kind directed against the teachings of the Catholic Church, you may be sure, gentlemen, will fatally end in wreck; and the disaster will, at the same time, subject the general solution of science to the most serious danger.”

To say that the Church ever persecuted science or men of science is pure calumny. Here are the words on this point of the last Vatican Council, found in the fourth chapter of the Dogmatic Constitution:

“The Church, far from opposing the progress of human arts and sciences, helps and encourages them in various ways.

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She does not ignore the advantages which humanity derives therefrom. She does more than this; she recognizes the fact that, if the arts and sciences, coming as they do from God, Author of them all, are properly utilized, they must, with the assistance of His grace, lead to God."

The greatest universities of Europe are, in their origin, Catholic, and most of them were founded long before the Reformation and the Renaissance to which the progress of thought is so often wrongly attributed. Oxford and Cambridge, Aberdeen and St. Andrew, Upsala and Copenhagen, Paris, Toulouse and Montpellier, Leipzig, Heidelberg, Würzburg, Cracow, Prague, Vienna, Bologna, Naples, Pisa, Turin, Rome, Salamanca, Seville, Valladolid, Coimbra and Louvain were, from the Middle Ages, the famous centers of knowledge, where students gathered in thousands. These were occasions when one single university could count more than ten thousand students on its benches, a figure seldom attained by the largest schools of today. Every branch of science and art was taught at these institutions. There we find in an incipient state many of the discoveries which later, when developed, awakened admiration throughout an astonished world; there, finally, to quote Carlyle, "all the inventions and social institutions, by the help of which, even today, our life is truly that of civilized beings, had their origin and the principles of their development."

Far from persecuting men of science, Rome encouraged them and sustained them by grants of money as a reward for their work and to help them

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to carry on their studies still further. This is abundantly proved by the Vatican archives of the sixteenth century. It is another amusing fact, by the way, that Galileo was subventioned by Urban VIII, his "abominable persecutor," according to historians hostile to the Church. It is to be noted, moreover, that if Galileo suffered for his opinions, the cause must be sought in his own temerity rather than in the intolerance of his examiners. We may conclude, therefore, that the great men of science in whom humanity glories, were not impious. "The day is at hand," wrote Kepler, "when every man will read truth in the book of nature, as in the Holy Scriptures, and when every man will rejoice in the harmony of the two revelations."

Sir Isaac Newton, whose modesty was only equaled by the greatness of his discoveries, was so impressed by the sense of his smallness and utter nothingness when brought face to face with the marvelous works of God, that he said, shortly before his death: "It seems to me that I am only a child playing by the sea shore, and amusing myself by picking up from time to time a pebble or a shell which is prettier than its fellows, while the great ocean of truth spreads immense and unknown before my eyes."

"The true chemist," said the illustrious Sir Humphry Davy, "sees God in the multiple forms of the outer world"; and Linnæus exclaimed, in a burst of enthusiasm, "I followed the footsteps of God in the works of His creation; and in them all, even in the smallest, in those which approach to nothingness,

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what power, what wisdom, what ineffable perfection there is!"

"Astronomy," says J. Moedler, "comes from heaven; and it is worthy of such an origin. It claims to penetrate into the knowledge of God, when it unfolds the truths which reveal to us all the greatness of His deeds; when it develops the principles which bear the name of laws of nature. It is right, not that nature has given laws unto herself, but because it is God's finger which has written them in creation."

We must beware of those half-wise people better known for their irreligious professions than for their scientific discoveries. These modern makers of theories about which so much is said, these numerous fur-bishers of scientific hypotheses, to whom the ignorant multitude is too apt to attribute all the progress made in the physical and natural sciences, are most often only parasites, living on the works and discoveries of others, who having appropriated the observations made by thousands of religious minds, whose penetrating glance has ever perceived the God of nature in His works, leisurely weave with these observations the tissue of their impious and fantastic theories.

The famous Catholic chemist, Jean-Baptiste Dumas, 1800-1884, long secretary of the French Academy of Sciences, very pertinently remarked in this matter that those who simply develop the discoveries of others, and never make any for themselves, greatly exaggerate their own importance, because they never encounter the mysteries of nature which check true scientists. Hence their impiety and their

eries themselves is quite different. They know by experience how limited is their field, and at each step find themselves arrested by the incomprehensible. Hence their religion and their modesty. Faith in mysteries is easy and natural to them.

In a word, Rome is still faithful to his traditions. Teaching in every degree is still widely organized by the Church, and draws to our schools, seminaries, institutes and universities many thousands of students of all nationalities. Let us consider this organization as it exists in the Eternal City, and in the Catholic universities and similar institutions throughout the world.

The last institute founded in Rome by His Holiness, Pius X, by Apostolic Brief, *Vinea electa*, on May 7, 1909, is the Biblical Institute. To the attacks directed each day against our Holy Books in the name of science, it was necessary to oppose a school of learning for the scientific defense of the Bible. This is the purpose of the institute, which prepares students, in private classes, for academic degrees, and offers public lectures on biblical questions.

Some years ago the Dominican Fathers founded a biblical school similar to the institute, which has rendered good service. Then there are the Scientific and Literary Institute of the Pontifical Roman Seminary, a model of diocesan seminaries, where young clerics are formed in science and in ecclesiastical duties, and whose prefect of studies is a bishop, Monsignor Serafini, titular Bishop of Lampsacus, and the Institute

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of Higher Literary Studies, founded by Leo XIII, embracing in its curriculum the thorough study of Italian, Latin and Greek literatures.

The Pontifical Academies are: the Theological Academy, with Cardinal Franc as protector; the Pius Union of Ecclesiastics of St. Paul, the Apostle, whose protector is Cardinal Respighi, Vicar to His Holiness, and at whose reunions moral and conscientious difficulties are discussed under the direction of eminent professors; the Liturgical Academy, whose protector is also Cardinal Respighi, at the ten annual sittings of which liturgical difficulties are discussed and solved; the Academy of the Catholic Religion, whose president is His Eminence Cardinal Rampolla; the Roman Academy of St. Thomas Aquinas, of which Cardinal Rampolla is also president; the *Romana Accademia dei Nuovi Lincei*, whose protector is His Eminence Cardinal Luigi Oreglia di Santo Stepano; the Archeological Academy, of which the learned commendatore J. B. de Rossi was the oracle for a long time, but whose present protector is Cardinal Luigi Oreglia di Santo Stepano; the Academy of Arcadians, which is a literary gathering whose sittings are extremely interesting and whose foundation was contemporaneous with that of the French Academy. The president, Monsignor Agostino Bartolini, is well known in Italy for his poetical and other literary works which have become classic; the Tiberine Academy, whose president is Count Antonelli; the Academy of the Immaculate Conception, the protector of which is Cardinal Agliardi; and the Acad-

fessor Guido Guidi, a painter of talent.

The seminaries and colleges conducted by the secular clergy are very numerous in Rome. Here belongs the academy of Noble Ecclesiastics, whose protector is Cardinal Ferrata, and whose president is Monsignor Zongli. Here the future diplomatists of the Holy See are instructed in ecclesiastical diplomacy, diplomatic style, political economy, international law, and the French, English and German languages. Ecclesiastics admitted to this academy must have completed their theological and philosophical studies. They live together in the palace belonging to the academy, the Piazza del la Minerva. In this same category belong also the Roman Pontifical Seminary under the control of Monsignor Spolverini; the Pius Pontifical Seminary, whose rector is Monsignor Serafini, and which is a part of a higher school for the best pupils of the diocesan seminaries of Italy; the Pontifical Vatican Seminary, dependent on the Basilica of St. Peter; the Leonine Pontifical Seminary, founded for two hundred young ecclesiastics, studying to become directors and professors in seminaries.

Institutions intended for foreign Catholic students and more or less under the direct charge of the different nations are a feature of Catholic Rome. In this connection should be mentioned the French Pontifical Seminary, conducted by the Fathers of the Holy Spirit. The rector is Brother Le Floch. Here are received ecclesiastical pupils from all the dioceses in

France, who, after completing their studies and obtaining their degrees in Rome, return home, well trained in mind and firmly attached to Rome, the "center of the faith and of the best Christian traditions," as one of the graduates once truthfully remarked.

Here belong also the Seminary of the Blessed Apostles Peter and Paul; the Pontifical Seminary of Saints Ambrose and Charles, whose rector is Monsignor Caroli; the American College of the United States, whose rector is Bishop Thomas F. Kennedy, a native of Pennsylvania and titular bishop of Adrianopolis, which institution, one of the most flourishing in Rome, is frequented by young Americans from all parts of the Union; the English College and Venerable Bede's College, the rector of these two colleges being Monsignor Giles, titular Bishop of Philadelphia; the Armenian College; two Belgian Colleges, one conducted by Monsignor T'Carlo De Serclaes and the other by Monsignor Vaes; the Bohemian College, founded by His Holiness Leo XIII; the Canadian College, for the future priests of the Dominion; and the Capranica College, which bears the title of *Almo Collegio*, and is the oldest of these institutions, having been founded in 1458 by Cardinal Domenico Capranica. Several of the chief dignitaries of the Roman Church were educated in this college. The list also includes the Scotch College, for the education of the future priests of North Britain; the Pontifical-Spanish College, the Germanic College, the red cassocks of whose students are one of the picturesque features of

the streets of Rome; the Greek College; the Irish College; the College of Mary Immaculate; the Maronite College; the Philippine College, founded at Perugia by Leo XIII for the Marches, Umbria and Romagna, and transferred to Rome; the Pio-Latino-Americano College; the Polish College; the Portuguese College, founded in 1900, with Monsignor Sinibaldi as rector; the Ruthenian College, founded by His Holiness Leo XIII; and the two Teutonic Colleges.

In the Urban College of the Propaganda are educated future missionaries, and it especially welcomes students from missionary lands. It has the privilege of granting the canonical degrees of bachelor, licentiate and doctor.

Many religious orders also have colleges in Rome, conducted by their orders. Here may be mentioned the Roman College or Gregorian University, managed by the Jesuits, one of the most famous colleges in the Catholic world and the most frequented by pupils and auditors of all those in the Eternal City; the Seraphic College of St. Francis, conducted by the Conventual Friars Minor; and the Pontifical College of St. Thomas Aquinas, entrusted to the Dominicans.

The Pontifical and International College of the Angelic Doctor, for Dominicans, takes the place of the former Minerva College. The subjects taught by a professorial staff composed of Dominicans of all nationalities, form a most complete curriculum, which includes the Summa of St. Thomas, canon law, ethics, natural law, sociology and the history of philosophy,

archeology and geology, Greek and Hebrew, dogma, theological formulæ, the history of the Church, logic, criticism and ontology, physical science and astronomy, cosmology, psychology and natural theology, Christian art, pastoral theology, the institutions of ecclesiastical public law and their evolution, the history of Christian literature, patrology (study of the writings of the early Fathers), a general introduction to Holy Scripture, the special introduction to the Old Testament and the exegesis of the New, the institutions of private ecclesiastical law, the institutions of the philosophy of law, practical moral theology, biology, higher mathematics, the methods and sources of ecclesiastical history, Latin paleography, diplomacy, Syriac and Arabic.

The other colleges conducted by regulars are: St. Albert's College, the Carmelites of the Ancient Observance; St. Anselm's College, a beautiful modern building erected on Mount Aventine, where all the students are Benedictines; St. Anthony's College, an international institution for Friars Minor who are going forth to do missionary work; the College of St. Alexis Falconieri for the Servites who also devote their lives to the mission field; St. Bonaventura College of Conventual Minors; St. Isidore College for Irish Friars Minor; St. Monica College, for Augustinians of all nationalities; the Seraphic College of the Friars Minor Capuchins, international; the Discalced Carmelite College, also international; the College of the Missionaries of the Sacred Heart from Issoudun, France; and the Norbertino College.

primary schools, found in all quarters of Rome, for the education of the people; the numerous schools for secondary instruction and the technical institutes, where are taught electricity, mechanics, et cetera, all under the direction of the clergy, it will be difficult to accuse the present Papal Rome of being a center of ignorance. Nor is her educational activity limited to the purlieu of St. Peter's. It is spread throughout the Catholic world, by means of the universities placed under the high direction of the Sacred Congregation of Studies which sits at Rome.

The question of Catholic universities arose in the nineteenth century, as a principle, on the very day when the state universities ceased to be denominational; or, as a matter of fact, from the moment when, not satisfied with becoming secularized, they ceased to respect the established religion and revealed doctrine. For long years the Christian spirit continued to rule in the universities, and the prudent conduct of the governments kept the revolutionary efforts of the masters within bounds, and maintained a certain *modus vivendi* which the great mass of Catholics had to be satisfied with, in default of anything better. The ideal of the Church is, of course, a state university with its teaching based on Catholic dogma, wherever that dogma is touched upon. But when their conscience is at length molested, then the faithful, in spite of the undeniable disadvantage resulting from segregation and the exclusion of outsiders, claim the right to have special universities for their own followers.

This question arises in every country, sooner or later, in accordance with the strength of the nation's tendency towards laicization.

Some countries, Germany and Austria, for instance, have tried to satisfy Catholics by the establishment of Catholic theological schools within their universities. But this measure is absolutely insufficient, for the Catholic theological faculty is thus found side by side in the same university with the Rationalist and anti-Christian faculties, with the result that the effects of its teaching are constantly checked by the teaching of the other faculties, by whom every effort is made to uproot the very principles on which its teaching is based. Hence it follows that the only satisfactory solution of the difficulty is a free and separate Catholic University. These facts are well presented by Monsignor Baudrillart, rector of the Catholic Institute of Paris, in his work entitled, "*Les Universités Catholiques de France et de l'Etranger.*"

The most important of the Catholic universities is that of Louvain, founded in 1425. In the sixteenth century it became the "Belgian Athens." In 1797 it was suppressed by a Republican decree, but reëstablished in 1834, with thirteen professors and eighty-six students, among whom was the future Cardinal Deschamps. At present the university has 125 professors and 2,300 students. It owes its resurrection to the Belgian bishops who, less than four years after the proclamation of the national independence of Belgium, in 1830, reopened its doors with the object of shaping, as did the old university, "men of learn-



distinguished members of the liberal professions, who were trained at Louvain, amounts to several thousands. Its engineers' association contains more than 1,200 members. The honor of the discovery of the coal mines of Limburg belongs to two professors of the Louvain Mining College, Guillaume Lambert and André Dupont. "We thank you," said M. Hubert, the well-known engineer, addressing André Dupont, "for having set this black diamond in the crown of pearls which embellishes the brow of our Alma Mater."

The equipment for instruction is most complete at Louvain University. Besides numerous laboratories for microscopy and cellular biology, human and comparative embryology, applied electricity, zoölogy, paleontology, anatomy, physiology, bacteriology, physiological chemistry, are well established courses dealing with notarial law, ecclesiastical civil law, social law, philosophy according to the method of St. Thomas, contemporary history, philology, modern Greek, ancient Germanic languages, comparative grammar, the Latin, Greek and French languages, the Iranian languages, with classes in Sanskrit, Hebrew, Syrian and Arabic. The literary and debating societies are very flourishing. More recently courses have been organized in the history of social theories and experimental psychology with laboratory practice. Students flock to Louvain from all parts of the world to follow the classes of the Leo XIII Institute and the learned men who have been trained there now occupy important chairs in many

professors are of value and several are numbered among the classics. The bibliography of their works alone fills more than five volumes.

Such results cannot be obtained without great expenditure. The annual budget of the university amounts to some 1,200,000 francs. Belgian Catholics, from their leaders, the bishops, down to the humblest soldier, the workmen and peasants, show no trace of hesitation or dissension in their ranks. They want their own special university, and they wish it to be on a large scale; so they do what is necessary to insure its greatness both morally and materially, supplying both students and equipment the necessary funds. Cardinal Mercier stated the situation clearly when he wrote: "The University of Louvain is the collective work of the Belgian Catholic zeal; the splendid product of thousands of gifts, subsidies and parish collections, in which the halfpennies of the poor mix with the silver or gold coins of richer worshippers." Some well-known families have endowed a school or an institute, as for instance the Duke of Arenberg, who not long ago gave the university funds with which to open a chemical laboratory.

The celebration of the seventy-fifth anniversary of the restoration of the university at Louvain, which took place from May 9 to 11, 1909, was brilliant and showed the increasing strength of the institution. Eight of the present Belgian ministers, and among them the Prime Minister already mentioned, Mr. Schollaert, were present. Three other ministers had

been professors at the university. All joined heartily in the celebration, which was attended by many dignitaries from all parts of the academic world.

The Catholic universities founded in France, at Paris, Lille, Lyons, Angers, Toulouse, shortly after the passage of the law of July 12, 1875, establishing the liberty of higher education, have not played such an important rôle, nor exercised such wide influence as the Louvain University, even taken altogether. The number of students has not exceeded 700 in Paris, 600 at Lille and Lyons, 250 at Angers, 100 at Toulouse, a total of about 2,200, a figure slightly inferior to the maximum of 2,300 attained at Louvain. Of course, these figures refer to registered students and not to attendance at university lectures. Even admitting that these 2,200 students constitute an élite, it is insufficient for a nation of 38 millions of inhabitants, especially if we remember that in Paris alone the state university has some 17,000 students.

Monsignor Baudrillart in his interesting work on Catholic universities in France also gives these reasons for this somewhat discouraging abstention of such a large portion of the Catholic youth of France:

First, the unceasing war on our Catholic universities. The French Catholic universities were instituted at the moment when those who were opposed to their reëstablishment attained political power. Therefore, very restricted freedom was granted to these institutions. They are not allowed any independence in the drawing up of the programmes of studies leading to degrees, nor the right to confer

do away with mixed examining boards and deprive the institutions of the title of university, but any alteration in the curriculum was made a pretext for restricting still further the field of action of Catholic universities. If, in the case of examinations, we cannot complain of undue partiality on the part of the boards, it must be admitted that when one of our graduates wishes to enter upon a career, the mere fact of his having been graduated at a Catholic university is undoubtedly looked upon with disfavor. "There must be no hesitation," says Monsignor Baudrillart, "in stating that French Catholics have not sufficiently realized their duty in this very important matter. They lacked courage and the spirit of faith. If they had sufficient will-power, they would gain the majority in numbers, as surely in the universities as in secondary schools. 'And to think,' said the Holy Father, when I handed him the statistics of our universities compared with those of the state, 'that among the thousands of young men who follow the state courses, there are many who are Catholics and the sons of Catholics. It is truly an aberration!'"

The students' associations have been very slow in forming. Nor are they sufficiently strong and active, except in Northern France. They lack that spirit of initiative and organization which is seen among the numerous societies of Louvain University. Finally, political differences must be numbered among the causes which paralyze the development of our Catholic universities in France, and prevent them from ob-

aining all the social influence which they possess. These political divisions have exercised their disintegrating action there as elsewhere, by reason of the distrust which they spread among the students themselves.

Are we to infer from what has just been stated that the work of the Catholic universities of France has not been of value and that they do not hold an honorable rank among the teaching bodies in the world? A mere glance at the success obtained by the faculties of medicine, law, letters, science and theology proves the contrary beyond question. In the first place and in a general way, the Catholic university centers have done excellent work in protecting Christian students from those dangers to which their faith and the purity of their lives are exposed during the university course. At Paris, and in other university towns, young men, separated from their families, find boarding-houses, clubs, Catholic student associations and lecture courses which aid them materially in their work.

Each of the French Catholic universities has its special feature. Thus, Paris has a peculiar prestige owing to its large corps of professors, lecturers, instructors, its numerous and varied public lectures, its classes for young girls, and the brilliancy due to the teaching of such men as Monsignor d'Hulst, the Abbé de Broglie, M. Lamarzelle, Monsignor Duchesne, M. George Lemoine, M. de Lapparent, M. Branly, et cetera.

Lille had been remarkable from the beginning for

ditional faculties, it added, as early as 1885, a noteworthy normal school of higher industrial studies. Then there is the medical school which is frequented by students from all parts of France and to which have been added hospitals, clinics and dispensaries. The university numbers more than one hundred teachers, some of whom are widely known for their excellent work, and the students are more united and better organized than anywhere else in France. In addition to its own lectures, the university sends out its professors to give lectures in all the large towns of that part of the country.

The Catholic university has acted chiefly as a normal school for the departments of the southeast of France and has devoted itself to that task with the most indefatigable zeal. Its faculty of sciences has organized, along with the courses for superior education, properly so-called, the teaching of applied sciences, with a view to preparing its students for the industrial and commercial careers so numerous and so much sought after in the Departments of the Rhône, the Ardèche, and the Loire. The same faculty has contributed to the foundation and prosperity of the Lyons La Salle High School for the technical training of young workingmen. The university has fifty-three teachers in its four faculties, who, besides this special university work, conduct free evening classes, classes for girls and lecture courses on Fridays.

There is no state university at Angers; so here the

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Catholic university has an open field. It deserves attention on account of its forty professors, its four faculties and its agricultural school, a creation of the principal land owners of the region, which is doing good service in that farming district of France. The Toulouse Catholic University has a dozen literary and scientific chairs, and has become one of our first schools for sacred science, which is its distinguishing feature.

The French bishops first turned their attention to the creation of faculties of law and of medicine. A medical school was especially desired. Although the enormous material difficulties and expense have delayed work in this direction, Lille has been able to accomplish great results. Her medical school has sent into the departments of the Nord, the Pas-de-Calais and several of our provinces, nearly a thousand doctors and a hundred and sixty pharmacists. "From all quarters," wrote Monsignor Baunard some time ago, "we are asked for doctors, who are offered good positions, and received with open arms. It would be the salvation of many country places if we could supply the demand. But we cannot find sufficient men for all these posts, and we usually have to reply: 'Begin by sending us students of whom we can make doctors who will return to you full of science and faith.'"

Side by side with scientific studies, the charitable and social work, which is part of the education of a Christian doctor, has been splendidly developed at Lille. In ten years more than 500,000 patients have

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been treated at the Charity Hospital. The two maternity hospitals since the day of their opening have received more than 16,000 mothers. Since 1877, the Asile des Cinq Plaies has opened its doors to 1,100 cripples, and the Hospital of St. Anthony of Padua has received 4,448 children since 1890. The Maison Ste.-Camille, founded in 1903, has treated 1,338 cases of mental diseases, and the Maison St. Raphael has had 5,595 patients since 1899. There have been more than 700,000 free consultations in the dispensaries. This is not a bad showing, and we may add that the expense of this Catholic medical work at Lille, for technical instruction only, from the foundation until 1908, amounted to 6,200,000 francs. God alone knows the amount given by M. Camille Féron-Vrau, director of the *Croix* newspaper at Paris.

Nothing done in medicine in the other Catholic universities compares with what has been accomplished at Lille. Angers has been able to open only a first-year preparatory class; Lyons has St. Joseph's Hospital, with a first rate medical staff; and Paris, with its hospital dedicated also to St. Joseph, can point to preventive or preparatory institutions such as the Laënnec lectures, and the Fonsgrive lectures, or the courses in supplementary medical instruction, recently founded as the result of an arrangement between the Catholic Institute and the Luxembourg Students' Club.

The Catholic law schools of France have sent forth into the land a group of business men, advocates and lawyers who have remained faithful to the Church and

are to be found at the head of all Catholic enterprises. A goodly number of mayors, general councilors, and deputies are former students of the Catholic law schools of Lille and Angers. The Lille law school numbered 149 students a short time ago. Angers has graduated 540 licentiates of law and 95 doctors of law; Paris, 1,268 licentiates, 211 doctors and one *agrégé*, the highest degree given in France and acquired in a most stringent competitive examination.

Having founded faculties of medicine and law, the bishops next turned their attention to the creation of faculties of letters and sciences. It took some two or three years to set them on foot. The object aimed at was to supply young Catholics with the means of competing and increasing, by superior studies and by obtaining the licentiate which may be compared to the master's degree in England and America, those secondary studies which they had acquired in the ecclesiastical colleges, and also to prepare good professors for the non-state high schools.

The law required that even the smallest municipal college should have only licentiates as teachers. It was absolutely essential that all who aspired to the title of professor in non-state secondary schools should possess this degree. This difficult task was accomplished, thanks to our Catholic institutes. Long before this, the École des Carmes at Paris, the Chartreux' School at Lyons, and, since 1871, the École de St-Aubin at Angers, had sought to accomplish this object, and the following figures will show what has

November, 1908, the Catholic Institute of Paris has produced 1,060 *licenciés ès lettres*, 35 doctors and 36 *agrégés*; that of Angers, 330 *licenciés* and 30 doctors; that of Lyons, more than 300 *licenciés*; and that of Toulouse, 241 *licenciés*, 10 doctors and 2 *agrégés*. In the sciences, the figures for Paris are 177 *licenciés*, and, in accordance with the changes made in 1897, 424 certificates (three of which equal a *license*), 10 doctorates and 1 *agrégation*; and for Angers 86 *licenses*, 169 certificates and 10 doctorates. Since the day when, by an iniquitous measure, the *agrégation* was refused to the students prepared at our institution, many have obtained one or other of the diplomas of higher studies, which form the intermediary passage between *license* and *agrégation*. That is to say that during the last 34 years the Catholic universities, having graduated from three to four thousand *licenciés ès lettres* or *ès sciences*, have infused new blood into our colleges. A sign of the transformation accomplished is seen in the value of the works written by the clergy.

Theological faculties, including chairs of philosophy, of canon law, of Church history, of exegesis and Christian apologetics, were the last to be founded. They were not felt to be so urgently needed, owing to the existence of large diocesan seminaries where the teaching was, usually, very carefully carried on. It was from Rome that came, quite rightly, the persistent demand for the establishment of theological faculties. They were, therefore, founded. Their

students are usually young ecclesiastics, sent up by their bishops. They live together in a seminary, and later form quite an intellectual élite in the ranks of the clergy.

At Paris, the canonical faculties have, in thirty years, turned out 1,319 auditors (bachelors), 205 lecturers (*licenciés*), 34 masters (theological doctors); 584 auditors, 154 lecturers and 14 masters of canon law; 864 auditors, 41 lecturers and 9 masters of philosophy; and have awarded 9 diplomas for Semitic languages. The entire number of degrees awarded is therefore 3,238. At Angers, the same faculties have created 611 bachelors, 113 *licenciés*, and 27 doctors.

At the Catholic Universities of Lyons, Poitiers and Toulouse, the figures for university degrees of all kinds are proportionately the same as those given above. In addition to the special classes for the preparation of the students for the examinations, the professors in the various branches of theology give public lectures, to which flock numerous lay-people of both sexes. These number from four to five hundred in Paris. The object of these lectures is the scientific defense of religion.

And thus, by the very importance of the matter dealt with, and by the diffusion of their teaching, the theological faculties, or rather let us say, the faculties of sacred science, so little desired at the beginning, and which were founded almost with reluctance, have really become most important of all. We are able to state that Cardinal Guibert, Archbishop of Paris,

to Monsignor d'Hulst.

The fame of the French Catholic universities has been greatly enhanced abroad, by the personal works of their professors. At the annual commencements, a list is published of the books written by these teachers. They number several hundreds each year. At the World's Fair of 1900, the Paris Catholic University faculty filled a whole book-case, and at the Angers exhibition in 1895, the Catholic University of the West, exhibited two hundred volumes from the pens of her professors and former students. It may be stated that René Bazin, of the French Academy, is one of the delights and glories of that university, while Lille is justly proud of the historical works of Monsignor Hauteceur, the literary productions of M. de Margerie, and the writings of Monsignor Baunard, all of the Catholic university of that town. Lyons can point to the extensive and important historical works of Canon Ulysse Chevalier, and Paris to those of Monsignor Duchesne, and to the philosophical studies of Monsignor Elie Blanc, whose monthly, *La Pensée Contemporaine*, carefully examines all the theories which agitate the intellectual world. Canon Tisseront, the Abbé Jacquier, Monsignor du Sparre, Monsignor Delmont, Monsignor Devaux, and other able thinkers also hail from Lyons and have written valuable books, while Monsignor Sauv  and Monsignor Pasquier, authors of note, were once brilliant teachers at Angers. Toulouse boasts of the literary works of M. Couture, and the remark-

able attainments in chemistry of the Abbé Sanders, while the theological output of the Abbés Portalier and Saltet also shed luster on that university. Toulouse once numbered among its professors the Abbé Gayraud and the Reverend Father Colonnier, who founded the *Revue Thomiste*. Even our enemies have been struck by the work done in Catholic universities in France.

"Religious phenomena," wrote Ferdinand Lot a few years ago, "have such a preponderating importance in the past and present life of society, that we cannot understand why the monopoly of such studies should be left to the clergy, at any rate in the provinces. It is not by means of jokes and newspaper articles that we shall be able to influence young minds. We need men of science and specialists to fight against the new clerical generation which is putting men in possession of a totally superior degree of education. The government and the Parliament do not appear to realize the necessity of recruiting a staff of teachers capable of fighting on their own ground, Catholic clergy of today."

Catholic universities flourish as well in the other parts of the world and are centers for the study of sacred and profane science. At Dublin, after various efforts and attempts to establish an institution separated from Protestant influences, the Catholic university has at length been founded, thanks to an impartial spirit of justice and to state assistance.

At Quebec and Montreal, in the Dominion of Canada, is established the celebrated Laval University bearing the name of its founder, Monsignor Laval. The rector is in Quebec, the vice-rector in Montreal,

1,050 students, of whom 370 are theological students, 160 law students, and 290 medical students. At Montreal is also a polytechnical school attended by a hundred students. The Laval and Dublin Universities are the only ones in the immense British Empire which are controlled by Catholics.

In the United States, the Catholic University of America is situated at Washington, in the District of Columbia. Its establishment was discussed as early as 1866, but it was not founded until 1884, after the Third Plenary Council of Baltimore. In 1889, by apostolic letter, date March seventh, His Holiness Pope Leo XIII granted the faculty the right to confer the degrees of doctor, licentiate and bachelor. Within a dozen years, thanks to generous gifts, this young institution has been set up and endowed in such manner as to arouse the envy of all Catholic universities and of even the greater number of state universities of old Europe. It comprises schools of the sacred sciences, philosophy, law, letters and science, each of which includes several departments; and since its foundation numerous colleges whose advanced students pursue courses in the university, have become affiliated with it. The statistics for a recent college year give the number of the teaching body as 32, and that of the students as 210.

The oldest Catholic literary establishment in the United States, however, is Georgetown University, which is also in Washington in the District of Columbia. It was founded just after the War of the

its origin by the Catholic clergy of Maryland and since 1805 has been under the direction of the Society of Jesus. To the original academy have been added an astronomical observatory, the medical school, the law school, the university hospital, the dental school, and the training school for nurses. It is the most noted of the Catholic educational centers in America, and exerts wide influence through its various institutions and its distinguished alumni, who number nearly five thousand. As a university it is finely equipped and according to the statistics of the year 1909 accommodated 749 undergraduate students, with a teaching body numbering 142 professors, lecturers and assistants.

A third university of note in the United States and the oldest west of the Mississippi is that in St. Louis, Missouri. This was founded in 1818 as an academy, under the direction of the secular clergy, by the Right Reverend Louis William Du Bourg, Bishop of Louisiana. But in 1829, owing to the growth of the school, the secular clergy were obliged to seek the aid of one of the teaching orders. The Jesuits then undertook its management and by 1832 it had received its charter as a university.

At present St. Louis University comprises the college, the school of divinity, the school of philosophy, the school of advanced science, the department of seismology and meteorology, the school of medicine, the school of dentistry, the institute of law, and the school of commerce and finance. Its faculty numbers 241 and its student body 1,287 (June, 1911).

versity, that of Santiago, Chili, founded fifteen years ago by Monsignor Casanova. It belongs to the same category as the St. Louis University, that is to say both secondary and higher courses are given. There are four faculties: theology, law, letters and sciences. As in France, the degrees are conferred by the state, but the board of examiners, which is not composed of professors from the state universities, sits at the Catholic university, and the students are free to present themselves for examination on the same conditions as their comrades of the state schools.

From young America, let us now pass to the center of ancient civilization, to the Syrophœnician borders of the Mediterranean. At Beirut, as at Georgetown and St. Louis, we find the Jesuits directing one of the most interesting and original creations of their apostolic zeal. In 1881 Leo XIII consecrated the work already accomplished at Beirut by the canonical erection of the New University of St. Joseph, and by granting it the right to confer academic degrees. Beirut College ordinarily numbers 450 to 500 students, with 70 more at the seminary, who, religiously, belong to various rites: Syrian, Chaldean, Greek, Armenian, Coptic, Maronite and Latin. In 1907, the college numbered among its alumni 21 bishops, 8 patriarchs and 230 priests. The French Foreign Office used to give 15,000 francs for scholarships for students chosen by the French consul and brought up in the college. This subsidy was reduced to 7,000 in 1905, and finally done away with altogether in 1906.

more devoted to the true interests of France when they came to the support of the medical school, which was added in 1883, and the faculty of philosophy and theology. Jules Ferry, then Minister, drew up the first regulations which were applied in the school, and recognized it formally as a French institution. Four years later M. Goblet, then Minister, sent a delegate to Beirut to preside at the examinations of medical students; and on October 6, 1888, M. Lockroy, who had become Minister, officially approved of the curriculum and permitted the students to receive the regular diploma of doctor of medicine, delivered by his office and signed by the Minister of Public Instruction; and, at the same time, he allowed the school to assume the title of university. In 1890, the Egyptian government officially recognized the Beirut medical degree, and in 1898 the Ottoman government did the same, on the condition that delegates from the Imperial University of Constantinople should act as examiners.

In 1908, the Beirut Medical School celebrated its twenty-fifth anniversary, when the public learned that during this quarter of a century, the school had educated 361 doctors and pharmacists, now dispersed throughout the whole Ottoman Empire. At present the number of students exceeds 230. A preparatory school was added to the medical school in 1907.

In 1902, the course of higher education in the East received a new stimulus by the creation of an oriental department at the university, a philological school,

rank. Peculiar facilities in this direction are afforded by the very situation of Beirut in a country where the Arabic tongue is used, and by the excellent library of the university, 100,000 printed volumes and 5,000 manuscripts, which are exceedingly useful to students who intend to fit themselves for the teaching of the Holy Scriptures. Classes have also been formed for the teaching of Hebrew, Syriac, archeology, epigraphy, history and exegesis. This department is like its younger sister, the Practical School of Biblical Study, founded in 1890, at Jerusalem, by the Dominicans, and so successfully managed by the learned Father Lagrange. We may add that the oriental department of Beirut admits students of all nationalities and all religions, if they have the necessary intellectual and moral qualifications required of all students in Catholic universities.

The Fribourg Catholic University, founded in 1819, is also one of the great centers of higher education which the Church glories in. It is due to the initiative and intelligent perseverance of State Councilor Pithon, Director of Public Instruction in the Canton of Fribourg, assisted by his friend, the well-known sociologist, Decurtins. It was evident that Fribourg, situated in an entirely agricultural region, having a population of about 130,000 inhabitants, and overshadowed by the three neighboring universities at Berne, Lausanne and Geneva, could not hope to find a sufficient teaching staff or student body if it counted on Swiss Catholics alone. So M. Pithon

conceived the happy plan of bringing together an international faculty. Furthermore, Fribourg being on the very limits of the territories where French and German tongues and customs meet, he felt that the new university could be made, as it were, the fusing-pot of Latin and Germanic civilizations. He, therefore, formed the faculty on the model of the German universities, but, at the same time, gave great importance to the French element in the teaching staff. From that time, Fribourg University may be considered as having been established. It could live, and enjoyed peculiarities and merits of its own, which, however, at the same time, gave rise to certain difficulties. Among its peculiarities, at least among our Catholic universities, is the fact that the professors and students come from every country in the world.

The student body is composed of Germans, Englishmen, Swiss, Frenchmen, Italians, Spaniards, Poles, and Slavs. Two or three years ago the student body was made up of 179 Swiss; 98 Germans; 88 Poles and Lithuanians; 66 Frenchmen; 34 Bulgarians; 25 Italians; 23 Austrians; 21 Americans; 9 Dutchmen; 4 Englishmen; 2 Canadians; and one student from each of the following countries: Greece, Norway, Ecuador, Tunis, and Australia. This astonishing mixture of nationalities offers certain advantages; for the students are in a meeting ground of all civilizations, races, tongues and ideas. It is good also for the professors, and, in addition, awakens a spirit of emulation that would be unknown under other conditions. But, on the other hand, numerous

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difficulties must necessarily crop up, owing to the competition and to the striving for influence manifested, sometimes very strongly, in the ranks of the professorial staff. But up to the present time, M. Pithon's wisdom and tact have been able to smooth away all these difficulties.

The theological school at Fribourg is in the hands of the Dominicans, who have made it one of the most brilliant and stable centers of learning in Europe. There are also schools of law, letters, philosophy and science. The university's greatest need is a medical school; but hospitals and clinics already exist at Fribourg. The faculty has more professors than the Catholic University in Paris, 71 as against 60, though fewer than Louvain University. The teaching staff is divided, as is usual in Germany, into three categories: ordinary professors, extraordinary professors and privat-docents. The number of matriculated students is generally about 560, divided among the different schools as follows: theology, 203; law, 127; letters, 108; sciences, 131. About 100 non-matriculated hearers attend the lectures.

In the shadow of the university, several institutions have sprung up. There is the old college of St. Michael, one of the best in Switzerland; the young college or villa Saint-Jean, for the French, admirably managed by the Marianists to whom so many exiled families have remained attached; several schools for girls preparing for degrees; groups of religious orders; dormitories for the ecclesiastical students; and boarding houses for lay students. In a word, Fri-

being has become a university town in every sense of the word. It knows the joys and the troubles of such cities. The good townsfolk are sometimes disturbed as are those of Louvain on similar occasions. But all are proud of the ardent youths who, along with their sometimes startling costumes and customs, display strength, honesty, faith, and devotion to the Church, and who, after all, are perhaps quite justified in not presenting all these fine qualities on sad faces, as if carrying the dead to their last resting place.

Within the space of twenty years the professors of Fribourg University have produced a considerable quantity of good, intellectual work, which has brought them very favorably before the great European public, and has done much to render Fribourg unquestionably one of the most active centers of Catholicism in Europe. We may say, in closing, that this university takes rank along with that of Lille, immediately after Louvain and Paris.

We have still to deal with the efforts made in Spain and Italy, towards the foundation of exclusively Catholic universities. The Spanish Constitution, Article 12, recognizes the principle of educational liberty in every degree. As a matter of fact, no organic law concerning the liberty of higher education has been promulgated as yet. Although greater respect is shown for Christian doctrine in Spanish state universities than in those of any other country, still the situation causes considerable anxiety among the wisest of our Spanish brethren. Various plans for the modification of this condition of things have been devised

succeeded up to the present time. However, on October 31, 1909, a Catholic university-academy was opened in Madrid, founded by the Bishop of Madrid. A council of directors, composed of the representatives of the highest society in Madrid, heads the undertaking. The president is the Marquesa de Comillas; the vice-presidents, the Marques de Pidal and the Marques de Santillana; while a Jesuit and an Augustinian represent the religious orders. The object of the institution is to offer to young men who come in such great numbers to Madrid for study, an intellectual center under exclusively Catholic control. There is a special chair for higher studies in religion and one for philosophy. The other courses, thirteen in number, deal with the social and political sciences, while there are three seminaries, one for social sciences, one for political sciences and the third for general culture. This effort is worthy of our sympathy and may be considered as the embryo of a future Catholic university in Spain.

With the exception of the important Roman institutions which we have already described, and a dozen Pontifical theological schools in the provinces, which are, in fact, only examination boards, there is at present no non-state university in Italy. The law will not permit such an establishment. But the matter is under discussion, and the echoes of what is being done at Louvain and elsewhere, and in congresses of Catholic students, have given new strength to the movement.

many and France, the reigning spirit is usually rationalistic, positivistic and materialistic. If they contain some chairs devoted to the history of religions or the history of Christianity, these are usually occupied by atheists. Priests who have forsaken the Church are welcomed with great warmth by these institutions. Quite recently, for instance, there was some talk of conferring on the ex-Abbate Minocchi a chair of Biblical instruction at the University of Pisa. Of course, we must not paint the picture in over-dark colors. The Italian state universities count among their professors, and often, indeed, among the most distinguished of these, men who are fervent believers. For example, at Pisa is Professor Toniolo, who has colleagues in the faculty who share his faith and have sent forth pupils to teach with great success. At a recent Catholic university congress, sat side by side with Professor Toniolo, on the opening day, a young and brilliant member of the faculty of law at Genoa, Professor Boggiano, who is an outspoken Catholic. But taken as a whole, higher education in Italy bears the hall mark of irreligion. Those students who would escape that spirit have but one resource, to seek their education in the foreign Catholic universities. Some of the bishops of Northern Italy send every year a half dozen young ecclesiastics to Louvain, to Fribourg or to Munich, where there are a few Italian lay students. But this remedy can be enjoyed by only a small number. Therefore many Italian Catholics and the students themselves, long for

the foundation of a non-state university, such as exists, as we have seen, in many other countries, but this hope does not, unfortunately, appear to be nearing realization.

This study of Catholic universities in Rome and throughout the world carries with it its own conclusion: Catholicism does not fear the light of modern science; on the contrary, it propagates science with all its strength by the formation of excellent university institutions. Catholicism has nothing to dread from attacks levied against religion in the name of science. It is now admirably equipped for defense. Besides the universities for higher education, the Church provides for secondary education in thousands of boys' high schools; and in the primary schools where Christian masters teach the vast mass of the children of the poorer classes. Thus, the Church has not shirked her mission: "Go ye and teach all nations," *euntes docete omnes gentes*.

The question of neutrality in the primary schools is assuming great importance in many countries at this time, so that this branch of popular education deeply interests the Church. There are principles which she cannot overlook. First of all, it cannot be permitted that a child should be brought up without any idea of God or of religion, and, which is still worse, in a spirit of hatred towards God and religion. Furthermore, it has been proved by experience that the families of the poorer classes cannot teach their children themselves, having neither the time nor the means to do so. It is necessary, therefore, that these chil-

children should receive religious instruction in public schools. But only a denominational school can attain this end. That is why the Catholic Church in every part of the world, as indeed all dissenting religions, is demanding denominational schools; or that the minister of religion, shall at least, be allowed to enter the public school to see that the children are given religious instruction, that he shall be respected in the school, and that in the teaching of other subjects, religious neutrality shall be strictly observed.

But is such a concession possible? Is it possible to confound neutrality in teaching and scientific objectivity? The teacher has, it is often said, no business to express his preference, or to declare any opinion. He has merely to lay scientific truth before the children. He must let facts speak for themselves. He must be the phonograph of nature and of history. Thus, and thus alone, will the school be neutral and the mind left free to form its own judgment. This apparently simple theory has today many attractions for certain advanced thinkers. Whether scientific or not, it is too evident that neutrality so practiced has certain defects, and is not only inadmissible, but is, in fact, impracticable. A teacher is not, and cannot be, a person who merely relates, describes, explains. He is, even when he thinks he does no more than teach, a living person who judges, who weighs, who blames, and who praises; in a word, who has preferences. As a matter of fact there is no teaching, however cold it may be, that does not suggest certain preferences. Therefore the problem which a teacher has to solve

ences? because such abstention is impossible, but it becomes, What preferences have we the right to suggest? This is a very difficult problem for a reasoning being to solve, because we do not teach what we will; we do not even teach what we know or what we think we know; we teach what we are.

And indeed that is what, at the present time, Catholic parents complain of the world over, rightly or wrongly. Professor Bonglé, who is not a Catholic writer, says on this point: "Wrongly? So be it. But if, just like you, they wish to show their children what are their 'preferences,' in the name of what principle will you refuse them such a natural right? Should they not also be free to 'teach what they are'?" Furthermore, the best known enemies of Catholic teaching have openly declared in the French Chamber of Deputies that neutral schools cannot exist, that they are impossible, and that the word *neutrality* was put into the law on primary education simply to hoodwink Catholics! This explains why, in 1909, the French hierarchy condemned neutral schools and certain manuals of history and moral science used in the French public schools, which were of a peculiarly aggressive nature in their denunciation of Catholicism. It also explains the numerous associations formed by Catholic parents, to watch over the teaching in the public schools, and to remedy, in as far as possible, the evils of the atheistic and anti-Catholic instruction which the law has rendered obligatory for Catholic children in France.

To these measures, the French sectarians proudly reply that they have not to bow before the injunctions of the bishops, nor to submit to their influence. But if the bishops are absolutely logical and sane, fighting against them is fighting against reason and common sense, and our foes are left in a strange dilemma. Besides, they have to war not alone with the bishops, but with all sincere Catholic parents and indeed with all the honest thinking people who sustain them in this struggle. They have thus created a political difficulty, the consequences of which cannot be calculated, for nothing is more persistent than religious passion, when once aroused.

In this extremely important debate, we have seen a French minister come forward and utter on the floor of the House such wretched sophistry, as this: "How can Catholic parents know anything about and discuss intelligently the merits of these school manuals against which they raise their voices? These manuals have been placed on the Index; if they are good Catholics, they must not read books which are on the Index. So they are acting as blind men when they obey the bishops' injunctions."

Quite so; and they do it in perfect confidence; for Catholic parents know their bishops and have faith in them. They know that when their bishops, when the whole corps of the bishops of France, promulgate a collective letter, denouncing indignantly the serious attacks made in the schools against their religion, no mistake is being made, that only the truth is being spoken.

the diffusion of knowledge, we would leave our work unfinished if we failed to show what is the true and special teaching of the Catholic Church, which we will take up in the following chapter.

CHAPTER IX

WHAT THE CATHOLIC CHURCH TEACHES

Scholastic Philosophy—Dogmatic and Moral Theology—Holy Scripture—Canon Law—Ecclesiastical History—The Other Sacred Sciences Emanating from Catholic Doctrine: the Liturgy, Ascetic Theology, and Pastoral Theology.

THOUGH the Catholic Church cannot remain indifferent to any human science which enables her to confirm and defend the laws of God against the attacks constantly made in the name of modern progress, yet she has a special domain of her own, the sacred sciences founded on revelation. Theology belongs especially to the Church; she lays down its principles, develops the conclusions to be deducted therefrom, determines and enunciates the affirmations, and thus founds a logical science based on faith.

The study of theology must necessarily be preceded by that of philosophy, by which the mind is taught to conquer truth scientifically, and is led by the exercise of powers of reasoning to acquire a body of natural truths concerning God, the human soul, morals and doctrines, which brings it to the threshold of theology and of revealed religion. Hence the truth of Origen's declaration that philosophy acts as the prelude to Christianity.

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The Church has a philosophy all her own: scholastic philosophy, which Leo XIII and Pius X have brought into honor again, and have rendered obligatory in all our theological seminaries. Scholastic philosophy flourished in the Middle Ages and is particularly embodied in the teachings of "The Angel-Doctor," St. Thomas Aquinas, whose work as philosopher and theologian is enormous in extent and depth. Scholasticism is the philosophy of the Holy Fathers, unified and presented in didactic form. The enemies of the Church have always distained and despised scholastic philosophy, and they succeeded until recent years, in discrediting it. Thus they sought, by clever tactics, to deprive the Church of a powerful weapon against their new doctrines.

We cannot give here a full description of such vast subjects as scholastic philosophy, dogmatic and moral theology and the other sacred sciences, exegesis, canon law, Church history, liturgy, asceticism, et cetera; but we shall merely say enough on each subject to give our readers a clear impression of these branches of Catholic teaching.

PHILOSOPHY

Philosophy is the natural and superior knowledge of things. It is a science, that is to say, a collection of truths and conclusions, rigorously bound one to the other. It is not an uncertain idea concerning the unknown, the undetermined, the mysterious; it is not, on the other hand, a more or less sustained meditation, a deep and searching contemplation, a defined and

questions, in comparing hypotheses and various solutions, in measuring probabilities, in raising numerous questions without solving them; it does not consist in offering temporary solutions, or even approximate, solutions. The highest conclusions and indeed the most philosophic, if they do not absolutely lead to a conclusion, are not philosophy. Philosophy exists only in so far as it firmly asserts a more or less complete system of absolute truths.

This shows the difference between scholastic philosophy and the philosophy taught in most of the state universities, which do not give a course on doctrine, but merely expose the principal philosophical systems of various authors without approving or combating them, or which seek to create new methods of a more or less ingenious nature. Philosophy, moreover, is a natural science, that is to say, a science acquired by natural forces alone, by principles and lights of reason only. There are revealed truths which are the starting point of reasoned researches; but the truths in which sacred theology is founded cannot, as such, become the principles on which philosophy is based. It is impossible to confound these two sciences in spite of their close relationship. Philosophy, and in its path Christian philosophy, asserts all its principles in the name of evidence, never in the name of authority.

And finally, it is the higher knowledge of things; it seeks first causes, final reasons; it rises even to an examination of the most general of laws. From this

mankind, soul and body, and with God Himself. Its object is universal, but it only approaches these conditions in a lofty manner, which prevents us from confounding it with the other special sciences. To it are reserved the noblest of all objects, that is to say, the soul and God.

Nothing is more important than the possession of the philosophical spirit, whether it be applied to history, law, politics, sciences, letters or eloquence. Cicero declared that philosophers had taught him more in the matter of eloquence than professional rhetoricians. It is indeed philosophy which gives us just, general and luminous ideas; it elevates and enlightens everything it deals with; it develops the habit of reflection, strengthens the mind and familiarizes us with the study of laws and causes.

The moral usefulness of philosophy is still more remarkable. It is philosophy that makes it possible for us to analyze our own feelings, to understand those of our neighbors and thus to enter into the secrets of the human heart. This intimate knowledge of human nature, observed both from within and without, this "know thyself" of Socrates, is the first condition for wise self-government and for governing others.

Philosophy embraces three important sciences: logic, metaphysics and moral science.

Logic is rational philosophy, that is to say, it is that part of philosophy that deals with reason itself examined in its actions and its conceptions, or the

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reflex objects of the mind. Thought as such, and opposed to reality, is therefore the object of logical science. To sum up, logical science is the art of directing the reason, of exercising it methodically and easily while avoiding error. It is also called the art of thinking, the art of good judgment, the science of reasoning, the science of demonstration.

Metaphysics is that part of philosophy which deals with the being from the standpoint of the most elevated reality. It differs from logical science, which deals with the ideal being, with reasoning beings, with the laws of thought and of reasoning; from moral science, which deals with the moral being and the order to which he belongs; from mathematical and physical science, which deals with the real or possible being from a less elevated standpoint, his dimensions, qualities or sensible elements. Metaphysics has to do with the immaterial; if it has anything to do with bodies, it only considers them in a spiritual manner, that is to say, as beings, substances, natures, causes and not as measured, counted, divided, acting on the senses.

Metaphysics may be divided into two parts: a general division which deals with being and all relating thereto (ontology); a special division which deals successively with the world (cosmology, natural philosophy), the soul (psychology), and God (theodicy).

The most elevated matters are studied and solved by the light of reason which arrives at conclusions in accordance with the Catholic faith; as, for instance, in cosmology, the distinction of the world from God,

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and consequently the impossibility of pantheism; the origin of the world and of creation; the order and laws of nature; miracles; living bodies, and life.

In psychology are examined the spirituality and immortality of the soul, the origin of the soul, its liberty, the soul after death and its extraordinary or peculiar states during life, such as sleep, dreams, somnambulism, hypnosis, et cetera, the qualities and habits of the soul, the origin of tongues.

In theodicy are considered the existence of God, nature, one, distinct, simple; the attributes of God, truth, goodness, perfection, infinity, immutability, eternity, immensity, science, will, union, justice, mercy, power, providence.

In morals are studied the morality of human actions, virtues and vices, the eternal, natural law; rights and duties; domestic morality; marriage, the family; social morality; the origin, object and power of civil society; the relations between Church and state; the relations of states among themselves, international law; and the philosophy of history.

It is easy to understand that many distinguished minds are attracted by such studies and prefer philosophical work to any other. In this field is more than enough labor to occupy a lifetime.

THEOLOGY

Theology is, properly speaking, the special and peculiar science of the Church, being founded on the formulæ of revelation which the Church claims as exclusively hers. It is, therefore, the natural science

divided into dogmatic and moral theology, the study of which must necessarily be preceded by a preliminary understanding of the true religion—the Church, her constitution and her authority; and the theological sources—tradition and Holy Scripture.

Dogmatic theology deals with revealed truths, which have been defined by the Church and which we must believe—the dogmas. It is the scientific exposition of the Apostles' creed which contains them all in substance; and the different divisions of dogmatic theology will be found to correspond to the articles of the Apostles' creed:

I. God (*De Deo uno et trino*). The doctrine of God as essentially one; His existence, essence and attributes. The doctrine of the Trinity.

II. Creation (*De Deo creante*). The doctrine of the creation of the world, of man, of the angels.

III. Redemption (*De Deo Redemptore*). a. Christology. The doctrine of the person of Our Lord Jesus Christ, the Second Person of the Most Holy Trinity. b. Soteriology. The doctrine of the work of the Redeemer which is crowned by His descent into Limbo and His ascension into Heaven. c. Mariology. The doctrine of the Divine Maternity. d. Grace (*De gratia*). The doctrine of the absolute necessity of grace to withstand sin; the forgiveness of sin; the sanctification of the soul; the Holy Ghost. e. Sacraments (*De sacramentis*). The doctrine of the sacraments in general and in particular. f. Eschatology (*De novissimis*). The doctrine dealing

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with the death and judgment of the individual, the resurrection of the dead and the general judgment.

Moral theology deals with the practical truths of morality, with everything concerning human actions, for which it is the rule, *regula agendorum*, enlightened by faith. Morality is strictly united to faith. As is given religion, so is given morality. The Christian faith leads to Christian morality; Mussulman religion engenders Mussulman morality; ancient or modern pagan morality follows naturally in the wake of ancient pagan religious or present pagan belief. In a word, what we believe, we practice. Christian morality is recognized, even by the enemies of the Church, to be the purest and most elevated; that is to say, the faith of the Church is also the only true faith.

Moral theology also includes treatises on: human actions and their morality; the conscience; the laws, their legitimacy, their binding nature, their divisions—natural and divine, ecclesiastical, civil, penal, customary; sins, their nature, their degree, their distinctions, inner sins, capital sins—pride, avarice, sloth, envy, anger, lust; the virtues—faith, hope, charity. Human virtues grouped under the four cardinal virtues, justice, prudence, fortitude, temperance, are studied chiefly in philosophy. Under moral theology are also grouped the ten precepts of the Decalogue or God's Commandments; the seven precepts or commandments of the Church; the nature and principle of justice and law, the violation of law or injustice, restitution; the general principle of contracts: gratuitous contracts and onerous contracts; the special

positions held by laymen; judges, advocates, procurators, ushers, bailiffs, notaries, accusers, witnesses, doctors, pharmacists, guardians, artisans, workmen; obligations due to ecclesiastical precepts; holiness of living; celibacy; the ecclesiastical habit and tonsure; cohabitation with women; gaming; bearing of weapons for war or hunting; trading; special obligations binding bishops, parish priests, canons; the privileges of clerics and of bishops; the benefices of clerics in the religious state; vocation; vows of poverty, chastity, obedience; privileges of regulars; the sacraments in general, their manner and form, the minister, the subject, the particulars of each sacrament, dealing with details and practical cases; censure and ecclesiastical penalties: excommunication, suspension, interdiction, the Index, cessation of divine worship; the administration of sacraments, the right to ecclesiastical sepulture in a given spot; irregularities, that is to say, the canonical impediments which prevent a layman from becoming a cleric, or a cleric from rising to a superior order, or which prevent an ecclesiastic from exercising the functions peculiar to his order; indulgences and jubilees, their concession and their conditions.

HOLY SCRIPTURE

Holy Scripture also belongs to the special domain of the Church and is the object of a science which she dominates. It is the word of God, the source of all theology, the necessary basis of preaching and of Christian teaching. A careful study of Holy Scripture requires a thorough acquaintance with the sacred

languages, Hebrew and Greek, and with some living languages, German and English, in order to derive the benefit of the various commentaries which have been published in those languages. One must also learn biblical geography and sacred archeology. Finally, before commencing the translation and study of the sacred books, it is indispensable to become familiar with the general introduction which has for its object the knowledge of all necessary details concerning the origin, authority, history and rules of interpretation of the books of the Old and New Testaments.

The Bible is the collection of the writings recognized by the Church as inspired. These writings are divided into two principal groups,—the Old and the New Testament. The Old Testament includes all those writings which are anterior to the coming of Jesus Christ, and the New, all those which were produced after His death. The Old Testament comprises forty-three books, twenty-two of which still exist in Hebrew. The others were written in Greek, or else they no longer exist in the original language. Those which we still have in Hebrew are the only ones recognized by the Jews today, and are called protocanonical; the others are called deuterocanonical.

The protocanonical books are divided by the Jews into three parts: the law, the prophets and the hagiographers. The Prologue of Ecclesiastes and the 44th verse of chapter 24 of St. Luke give this division. The commentators generally divide the Old Testament in another manner: into historical books; didac-

tic or doctrinal and moral books; and prophetic books or those which announce future events.

The New Testament contains: The four Gospels of Saints Matthew, Mark, Luke and John; the Acts of the Apostles; the fourteen Epistles of St. Paul; the Epistle of St. James; the two Epistles of St. Peter, the three Epistles of St. John, the Epistle of St. Jude; and the Apocalypse of St. John, the Apostle.

“The Bible would be the greatest monument of the human mind,” said Lacordaire, “if it were not the work of God, and one to which even His enemies are forced to pay homage. Homer never equalled the recital of the life of the patriarchs in Genesis; Pindar never attained the sublime heights reached by the prophets; Thucydides and Tacitus are not comparable as historians with Moses; the laws of Exodus and of Leviticus leave far behind them the legislation of Lycurgus and of Numa; Socrates and Plato were surpassed, even before the Gospels appeared, by Solomon, who bequeathed us in the Song of Songs the most admirable chant of divine love inspired by created lips, and in Ecclesiastes, the eternally melancholy hymn of fallen humanity; finally, the Gospel, completing that unique book, placed on it the seal of a hitherto unknown beauty which, remaining inimitable, has no term of comparison throughout the world.”

The general introduction to Holy Scripture deals with inspiration, which is the distinguishing character of the Holy Books. It is a supernatural succor which, influencing the will of the sacred writer, excites him and determines him to write, enlightening his understanding in such manner as to suggest to him

at least the basis of that which he is to say. Such is the doctrine of the Catholic Church. St. Peter in his Second Epistle, the first chapter, the twenty-first verse, and St. Paul in his second letter to Timothy, the third chapter, the sixteenth verse, declare that the sacred authors were inspired by God.

The inspiration of the entire Bible could only be demonstrated by the authority of the Church, contrary to the opinion expressed by dissenters who seek to establish it on the intrinsic merits of the Holy Books.

A special examination has been conducted of late years, in the light of the rapid progress made in natural sciences, to see whether the inspiration of the Bible extends to scientific questions on which it accidentally touches. Everyone admits that the object of the Holy Spirit was not to reveal directly to us scientific truths, but religious truths. "The intention of Holy Scripture," said the learned Cardinal Baronius, "is to teach us how to reach Heaven, and not how Heaven is made." Inspired authors often spoke according to the ordinary belief of their days; and one cannot condemn popular phraseology as reprehensible.

The inspired writings cannot be known to us as such except by the Church's designation. The Church, therefore, has drawn up a catalogue in which the inspired books are enumerated. That catalogue was named *canon*, rule, and the books contained therein are called *canonical* books.

The Council of Trent at its fourth session, in Febru-

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ary and March, 1546, finally promulgated the canon of the Old and New Testaments which is found at the beginning of all our Bibles, and admitted, without any difference whatever, as canonical and inspired, in their entirety and in all their parts, the proto- and deuterocanonical books. Several councils had already discussed the matter, and the Vatican Council of 1870 in its third session, chapter second, renewed the canon of the Council of Trent.

A certain number of books of the Old and New Testaments are styled apocryphal books or merely apocrypha. Catholics thus designate those books which have not been recognized as canonical by the Church. There are 115 in the Old Testament and 99 in the New. A certain number of these apocryphal writings of the New Testament were composed with the laudable intention of edifying and interesting the faithful. They are poetic or legendary fictions, intended to satisfy the curiosity of Christians. But others were composed with bad intentions by heretics who hoped by this means to spread their errors broadcast.

Having dealt with the inspiration and canonicity of the Holy Books, the general introduction next considers the original texts and versions of the Bible, and the rules of interpretation or hermeneutics of the Holy Scriptures. We must also understand the calendar, the weights and measures of the Hebrews and must know the summarized history of the interpretation of the Holy Books by the Jews and Christians up to our own time.

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After these preliminary but indispensable subjects have been mastered, the teaching of Holy Writ next deals with each one of the books of the Old and New Testaments proving their authenticity and integrity, and discussing the scientific questions which are raised therein. We will give a very brief sketch of this proceeding, adopting for the Old Testament the division into the historical, the didactic and sapiential, and the prophetic books.

First let us consider the historical books. In the Pentateuch, or the first five books of the Old Testament, Moses, the liberator and law-giver of the Hebrews about the fifteenth century before Christ, relates, with the help of divine inspiration, the origin of the world and the history of God's people until the moment when they are about to enter the Promised Land. This book has been violently attacked by modern scientists, but all the new discoveries in the domain of cosmogony, Egyptology and ethnography tend more and more to confirm the text of the Pentateuch. The discussions deal with Mosaic cosmogony, the origin and history of the first man, the deluge, the tower of Babel and the dispersion of peoples, the existence of patriarchs and Mosaic legislation.

The Book of Josue relates the history of the conquest of the Promised Land, and the division of the conquered country among the tribes of Israel.

The Book of Judges, which is attributed to the Prophet Samuel, relates the most salient traits of the history of the people of God, from the death of Josue to about the time of Samuel, who established the first

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king of Israel. The number of judges or heads of the people was thirteen or fourteen, according to whether we count or not among them Abimelech, the usurper.

The Book of Ruth makes known to us the genealogy of David, founder of the royal race, and of that of Our Lord Jesus Christ. The history of a Moabite, Ruth, provided the sacred historian with an opportunity for relating the origin of the true founder of the Israelite monarchy. Ruth lived in the days of the Judges. The Book carries us into a homestead in Bethlehem, and traces a delightful picture of domestic life in those times. It is a charming idyl of incomparable freshness, quaintly graceful and drawn with sober, delicate touches which reveal exquisite art.

The first two Books of Kings give the history of Samuel and that of the two kings whom he consecrated, Saul and David. The other two Books of Kings contain the history of 457 years, from the advent of Solomon, 1015 B. C., to the destruction of the Temple, 558 B. C. It is the history of the separated kingdoms of Judah and Israel.

The Paralipomenon or Chronicles, which tradition generally attributes to Esdras, supplements the omissions of the Books of Kings.

The second of the two Books of Esdras is also known as the book of Nehemias. The first relates the events which occurred from the end of the captivity in Babylon to the time of Esdras and gives us the edict of Cyrus allowing the captive Jews to return to Palestine and the return of the exiles to their

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As in the case of the Book of Tobias, many modern critics pretend that the Book of Judith is a fiction; and yet they have no solid reason for this opinion. The Book of Judith relates the expedition undertaken by Holofernes, the general of the king of Ninive's armies, against the Israelites, the siege of Bethulia and the patriotic action of Judith, who kills Holofernes after a banquet and carries back his head to Bethulia, thus giving victory to the Israelites.

The Book of Esther is not a parable, as has been stated by Protestants. It describes feasts which were long celebrated by the Jews, as for instance, those of the Purim; and the pictures of manners and customs which it gives are in strict accordance with everything we know concerning the customs of the Persians. Strangely enough, the name of God is not once mentioned in the whole Book of Esther, perhaps because it was written at Susan, in the midst of pagans; but if He is not therein named, He appears on every page. It is His Providence which arranges all events, and which enabled the Jews to triumph over the wiles of their enemies. The story occurs in the reign of Assuerus, who is none other than Xerxes, son of Darius. The queen, his wife, Esther, was a Jewess. Aman, the Prime Minister, obtains from his master Assuerus a decree by which the Jews are to be persecuted. Mardochai, Esther's uncle, who had refused to submit to Aman's arrogant commands, and bend the knee before him, warns his niece, who appeals to Assuerus, touches him and obtains a revocation of the decree, and Aman's disgrace. Racine composed his

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immortal masterpiece "Esther" from this biblical drama.

The Books of Machabees relate the troublous times and heroic deeds of the family of Machabees, who energetically fought against the Syrians and established the independence of their country.

After the historical books of the Bible, we take up the didactic sapiential books, whose object is chiefly to teach wisdom, that is to say, the rules and means of holy living; whence the name of moral books, by which they are sometimes known. The Hebrews used the term "poetic" to indicate the Books of Job, the Psalms and the Proverbs, because those are the three books of the Old Testament in which the rules of Hebraic poetry are most constantly and most strictly observed.

Great efforts have been made to class Hebrew poems in the literary style known to the Greeks and Romans, but it is a futile task, for Aristotle's poetic rules do not give us the necessary form of every kind of poetry, and the Book of Job, though not a drama in the Hellenic style, is nevertheless a magnificent poem. The poetry of the Bible is generally lyrical, in the sense that the poets of Israel always express the personal feelings which they experience. The true character of Hebrew chants is religious. God, who inspires them, ever occupies the first place, when He is not, indeed, their sole subject. Hence the enthusiasm, the lyrical nature of the poets of Israel, and that peculiar accent which make their songs those of the Christian universe.

Hebraic poetry has one thing in common with the poetry in the world,—its language is full of brilliancy and magnificence. But oriental poets are still more distinguished for their boldness, their strong figures, and their rich coloring, and all these characteristics are prominent in Biblical poetry.

The poetical books of the Bible are written in verse, and divided very often into strophes. Hebrew verses are based, not like Greek and Latin verse on the number of syllables, nor, like French verse, on the number of syllables and rhyme, but on parallelism, which can be defined as the correspondence of one verse with another. It is a sort of thought rhyme, a symmetry of ideas, ordinarily expressed twice or several times in different terms, sometimes synonymous, sometimes opposed. Thus in Proverbs, 10:20:

“The tongue of the just is choice silver.”

“The heart of the wicked is nothing worth.”

Hebrew verse is also based either on its prosodic quantity of syllables, or on the number of words. Each member of the parallelism forms a verse and the verse most generally used by the Hebrews is the heptasyllabic verse, or verse of seven syllables. The Book of Job furnished the best example of these rules. The object of the Book of Job is to justify Providence and to solve the problem of evil in the world. It treats of the troubles that fell upon Job, his great patience under affliction and the reward which God sent him as a recompense for so much virtue.

Job is an historical personage who really existed,

Jews or Christians, in spite of certain unfounded contradictions raised by unbelievers. The Greek and Latin Churches honor him as a saint and celebrate his feast-day. Job, the patriarch, is held to be posterior to Abraham, but anterior to Moses, facts which may be deduced from several passages in the book. He is not himself supposed to be the author of the book which bears his name. It is uncertain who was the writer of it, but, owing to certain peculiarities of language and style, its composition is usually ascribed to Solomon. Critics are unanimous in considering the Book a masterpiece of literature. "The prologue of Goethe's 'Faust,'" says Lord Byron, "is taken from Job, which is the first drama in the world, and perhaps the most ancient. I once thought of composing a 'Job,' but I found it too sublime. There is no poetry that I can compare to Job's Book." The Apostle St. James, Epistle 5:11, and St. Gregory the Great state that this holy patriarch could be compared with Christ not only because of his words, but because of his suffering.

The Book of Psalms was certainly received by the Church from the hands of the Jews, not merely as part of the Bible, but also as a liturgical book regularly used in the synagogue at religious meetings. It consists of one hundred and fifty hymns, almost all of which are headed by a title which shows either who their author was, the manner in which they were to be sung, or the historical circumstance for which they were composed. The greater part of the Psalms were

eleventh century B. C. Some are attributed to Asaph, David's head musician, to the children of Korea, to Heman and to others. The ordinary subject of the Psalms is God and man, not any particular individual man, but mankind in general; and when David speaks in his own name and of himself in particular, he generalizes, making himself the mouthpiece of humanity. Many Psalms, called Messianic, relate to the Messias.

The author of the Book of Proverbs was King Solomon. They extol wisdom, exhort young men to follow the paths of virtue and contain a number of great truths, figuratively expressed, which regulate the morals of men. The style is poetical and very clear. The Holy Fathers have often quoted, but seldom commented on, this book of the Bible. The author of Ecclesiastes, or he who speaks to the assembly, was also Solomon. Towards the end of his life, in his old age, he composed this species of concrete discourse to show the vanity of life and of human wisdom, to prove that man is not master of his destiny, that happiness is not to be found in riches and in fame, but in accepting things as God sends them. Finally, in the epilogue, he offers the rule of life, which is to fear God and follow His commandments.

The Canticle of Canticles is so called because it is the finest of songs. This book also is attributed to Solomon, who wrote it on the occasion of his marriage with the daughter of the king of Egypt. The mystical interpretation refers to the mystical marriage of

the Saviour with his Church. For many commentators, both Jews and Christians, the marriage of Solomon with the Sulamite is a mere figure, an allegory, which is not to be taken as fact, but as metaphorical. It is God's alliance with his people, the relation of the soul to God.

The Book of Wisdom is, of all the writings contained in the Greek Bible, that where the language is purest and most remarkable from a literary point of view. It is supposed to have been written from 150 to 180 B. C. Wisdom is first considered from the intellectual and moral standpoint and then examined historically.

The title of the Book of Ecclesiasticus, like that of Ecclesiastes, comes from the use which was made of the book in the Church, where it was publicly read. It was the book of the Church, of the assembly. Its author was Jesus, son of Sirach, who, according to general opinion, lived in Egypt towards the year 280 B. C., under the Ptolemies. His grandson, Jesus Ben Sirach, translated his grandfather's work into Greek about 230 B. C. The Book of Ecclesiasticus, which is full of the praises of the Creator, of the world and the saints of the Old Testament, has always been considered as the most useful of the sapiential books, furnishing, as it does, all sorts of precepts for the conduct of life.

The prophetic books form the third great division of the books of the Old Testament. The prophet is the man to whom God reveals His will in a supernatural manner with the mission of communicating it

to men. Prophecy is the manifestation of that divine will. It, therefore, presupposes revelation and mission. When a prophecy is the announcement of future events which can only be known to God, it is also called prediction. Rationalists deny the existence of prophecy; but as they are forced by the power of evidence to acknowledge the absolute authenticity of certain prophetic books, such as that of Michael, for instance, who predicted the Babylonian captivity 150 years beforehand, when Babylon was not even an independent state, they are compelled to admit that in reality there have been such things as prophecies. Nor can they contradict the Messianic prophecies, which are incontestably anterior to the events which they predict, and which are jealously guarded in their integrity by the very enemies of Christians, the Jews themselves. They describe in every detail the life and especially the passion of Our Lord.

The Old Testament contains the writings of sixteen prophets, properly so-called. Four among them are spoken of as the greater prophets. These are: Isaiah, Jeremiah, Ezekiel and Daniel. The twelve others bear the name of lesser prophets because their prophecies are not so extensive. These are: Hosea, Joel, Amos, Abdias, Jonas, Micah, Nahum, Habakkuk, Sophonias, Aggeus, Zacharias and Malachias. The ancients wrote them all in a single parchment or volume, and the Jews counted them in their Canon of the Holy Scriptures as one book.

The prophets belonged to all classes of society. Jeremiah and some others were of sacerdotal race and

Amos was a shepherd. Several lived in Jerusalem and others in the midst of the schismatics of the kingdom of Israel. In general they led a very austere life, wearing only sackcloth. Elias was covered with the skins of wild animals. Several of the prophets, however, were married and sometimes they had disciples. Thus Baruch, himself a prophet, acted as secretary to Jeremias, and Eliseus was the disciple of Elias. Most of the prophets suffered persecution at the hands of those whom they threatened in the name of the Lord and Isaias suffered martyrdom at the hands of his wicked son-in-law, King Manasses.

Isaias is the greatest of the prophets, on account of the extent and importance of his revelations, as well as the incomparable brilliancy of his style. He lived in those troublous days when the independence of the race of Jacob was threatened by two rival powers striving one against the other, for the dominion of the world, which was then limited to Egypt and Assyria. He continued Moses' work, was the strength and supporter of his king and of his brethren, and the bulwark of their nation.

Jeremias is the author of Prophecies and Lamentations. Besides these two books, we have in our Catholic Bibles, the little book of the prophet Baruch, his scribe. This Book of Baruch's so delighted La Fontaine, the French fabulist, that after reading it he asked all his friends: "Have you read Baruch? He was a great genius."

Jeremias appears to us, from the collection of his prophecies, to have been full of piety, penetrated

with a deep sense of his own weakness, sensitive, even impressionable, inclined to be easily discouraged, but burning with zeal for the law of God and animated by feelings of the purest patriotism. He seems, however, unfitted to fulfill a prophetic mission at so agitated a time as that of the taking of Jerusalem, and the ruin of the temple of Solomon by Nabuchodonosor, the terrible king of Babylon. God thought otherwise, and Jeremias's prophetic mission lasted more than forty years. Amid the smoking ruins of Jerusalem and the Temple, he composed his immortal lamentations, where his exquisite depth of feeling is so touchingly manifested. No pen has produced elegies comparable to those of the prophet who so greatly loved the city and the hours of God, yet was unable to save them from destruction. No prophet ever painted such word-pictures of desolation, nor knew how to make sorrow more symbolical.

Ezekiel was of sacerdotal race and contemporaneous with Jeremias. He was carried a captive to Babylon, where he died. His style of writing is simple and without pretense. In his language he is not so brilliant as Isaias, but he surpasses Jeremias in elegance.

Daniel was of the royal race of Juda, and was carried away captive to Babylon and brought up in the royal palace. His perspicacity in interpreting Nabuchodonosor's dream and in showing the innocence of the chaste Susanna, his prophecy concerning the Mene, Thekel, and Pheres of the feast of Baltasar rendered him very famous for his wisdom and knowl-

cage throughout Babylonian. Under Darius he became the first of the three ministers of the empire, and Cyrus also showed himself well disposed towards Daniel. He died at Suza. Ezechiel in his prophecies mentions Daniel as a model of justice. The last of the great prophets therefore occupied in the court of the kings of Chaldea and Persia a situation similar to that of Joseph at the court of Pharaoh. Rationalists deny the authenticity of the Books of Daniel and say they were not written until the time of the Machabees; but the tradition of the Church and that of the Jews themselves is opposed to this theory, at any rate as concerns the greater part of these writings. The Gospel of St. Matthew and St. Paul's Epistle to the Hebrews mention the Books of Daniel, who is also quoted by the Jewish historian, Josephus.

We now take up the twelve lesser prophets. Osee, or Hosea, who lived at the same time as Isaias, and prophesied in the kingdom of Israel, and Joel, who prophesied about the same time in Judea, were real poets with vivid and fruitful imaginations. Amos, the shepherd, who prophesied against the kingdom of Israel, had a pastoral style and all his figures of speech are drawn from country life and scenes. The Book of Abdias is the shortest of all, and contains but twenty-one verses. The Book of Jonas does not contain any oracles properly so-called. He relates the mission he was given to preach the Ninivites, and his miraculous sojourn for three days in the body of a whale, which is a symbol of Our Lord's three days' sojourn in the tomb. Micheas's prophecies deal

is remarkable for the elevation of thought, the brightness of expression and the wealth of images and comparisons. Nahum prophesied the destruction of Ninive by the Babylonians and Medes in such vivid colors that several critics have thought that he must have seen that town, which, however, is unlikely. We learn in the Book of Daniel, that when he was thrown into the lions' den, Habacuc fed him. Habacuc's prayer, in the third part of his prophecy, is unrivaled for its bold conception, sublime thought and majestic utterance. Sophonias was a descendant of King Ezechias. Aggeus received a mission from God to urge the Prince of Juda to complete the second temple. Zacharias was of sacerdotal race and a contemporary of Aggeus, living about the year 518 B. C. Malachias prophesied towards the year 432 B. C. His book is a sort of dialogue between God and the people or the priests, in which he announces that God will send a second Elias.

After Malachias there were no more prophets until the advent of the Messiah. "It was about five hundred years before the advent of the Messiah," says Bossuet in his "Discourse on Universal History"; "God allowed the majesty of His Son to impose silence on all prophecies during that lapse of time, that His people might be kept waiting for the Messias who was to be the accomplishment of all oracles."

The New Testament is composed of twenty-seven books including 250 chapters and 7,959 verses. The authors of these books are eight in number, six of

Paul, St. James, St. Peter and St. Jude, while the two last were disciples of the Apostles: St. Mark and St. Luke. From the beginning, the Church placed their books on the same footing as those of the Old Testament. They may be divided into two categories: the historical books, the Gospels and Acts of the Apostles, and the doctrinal books, Apostolic Epistles, and the Apocalypse. The four Gospels contain the life, doctrine and passion of Our Lord. They are by St. Matthew, St. Mark, St. Luke and St. John. The Gospel of St. Matthew appeared first, and was written primarily in Hebrew for the Christians of Juda between the year 45 and 48 of the Christian Era, and foretold among other things the punishments of the Jews for their idolatry and the coming of Christ. St. Mark lived with St. Peter, who calls him his son, after having first spent some time with St. Paul. Hence the name of the Gospel of St. Peter given by Tertullian to St. Mark's Book. He wrote his gospel shortly after that of St. Matthew. St. Luke's Gospel was written after St. Mark's, probably between 55 and 60, at which time, Christianity was already established in many countries of the Empire and most of the Apostles were still living. St. Luke was a doctor and a Gentile or of pagan origin. His book was intended for the Gentiles.

Dissenting critics, in opposition to Catholics, have questioned the authenticity of St. John's Gospel. But they are contradicted by testimony of the great-

seventh Bishop of Antioch in 170, St. Clement of Alexandria in 180 and Tertullian in 190. According to St. Irenæus, the Apostle St. John composed his gospel on returning from his exile in the island of Patmos, to comply with the desires of the pastors and the faithful in Asia Minor. He was then 80 years of age. He undertook this labor to refute the impious systems of Cerinthus and the Nicolaitans.

The Acts of the Apostles were written by St. Luke to strengthen the souls in faith and to increase their fervor. They are divinely inspired memoirs concerning the establishment of the Church and its early development. They are not so much a history properly speaking, as a series of narrations concerning the works of the Apostles, especially St. Peter and St. Paul. They complete the Gospels, and are the continuation and culmination of those writings. St. Luke probably finished the book in Rome, between 58 and 63.

St. Paul's Epistles were addressed to the Romans, the Corinthians, the Galatians, the Ephesians, the Philippians, the Colossians, the Hebrews, the Thessalonians, and to Timothy, Titus, and Philemon. St. Paul was converted to Christianity about the year 35, when he was 35 years of age. He commenced his missionary work when about 45 and was martyred in 67.

When St. Paul wrote his first Epistles he was already famous throughout the Church and possessed high authority. In reading the last Epistles, we per-

ceive that the Mosaic religion still retained great prestige. Nearly everywhere he went, the Apostle was a prey to persecutions on the part of the Jews and had to beware of their perfidious treatment. The Church of Jerusalem, small and poor by the side of the synagogue, needed to be upheld, and the Gentiles who owed their faith to that Church, helped it with their alms. The matters which chiefly occupied the attention of the faithful at that time concerned legal practices and the prerogatives of the ancient people.

The authenticity of St. Paul's Epistles has never been seriously contested. The Epistle to the Romans deals chiefly with the necessity of faith. That to the Corinthians discusses various abuses which had arisen at Corinth, decides questions touching marriage, celibacy, meats consecrated to idols, the order to be observed in religious assemblies and speaks of supernatural gifts, of the resurrection of the body, and the money to be collected for the faithful in Jerusalem. In the Epistle to the Galatians, St. Paul writes of his mission, of his doctrine, which is that of the other Apostles, and of justification by faith and not by law; and he exhorts them to persevere in the faith and all the Christian virtues. In the Epistle to the Ephesians he declares the Church to be the only institution founded for the salvation of all men and gives precepts and counsels for leading a Christian life. The letter to the Philippians is full of congratulations and advice; that to the Colossians speaks of Jesus Christ and the redemption, and contains coun-

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The Apocalypse is the prophetic portion of the New Testament. This book is by the Apostle St. John, who wrote it during his exile at Patmos, towards the end of the reign of Domitian. The Apostle first gives various counsels to the seven Churches of the province of Asia, encourages the faith of the Christians and rouses their fervor to face present heresy and future persecution. He next draws a picture of the events which will precede the general resurrection, relates prophetic visions dealing with the various trials which the Church must suffer, and announces the final victory of the Saviour.

Such is a general outline of the character and history of the Holy Scriptures, which supply the bases of our faith, which can only be authentically and doctrinally interpreted by the Church, as she alone is the depositary of the faith and teacher of nations.

CANON LAW

Canon law may be described as the body of ecclesiastical laws made for the government of the Christian Church and confirmed by the Pope's authority. Its study is, therefore, an entirely ecclesiastical science. Hitherto the greater number of these laws were found in the "Corpus Juris," a very extensive and rather diffused compilation comprising: Gratian's

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"*Decretum*," a work by the monk Gratian, a Benedictine of the twelfth century; the "*Decretals*" of Gregory IX, 1227-1241; the "*Sextus*" or sixth book of the "*Decretals*" of Boniface VIII, 1294-1303; the "*Clementinæ*," or constitutions, compiled by Clement V, 1305-1314; the "*Extravagantes*" of John XXII, 1316-1334; and the "*Extravagantes communes*," a collection of constitutions decreed by several Popes. The word "*Extravagantes*" means constitutions or ordinances added to the body of the canon law.

Quite recently His Holiness Pope Pius X appointed a commission to prepare a new edition of the canon law, divided into chapters and articles like the Napoleonic Code. This immense undertaking is now under way and it is expected that it will be completed in 1918. Cardinal Gaspari, formerly professor of canon law at the Catholic University in Paris, is directing the revision.

Canon law is taught under three heads: judgments, ecclesiastical persons, and things in the Church.

ECCLESIASTICAL HISTORY

The history of the Church from the days of Our Lord until the present time is denominated ecclesiastical history. It is a most important study, acquainting us with the reigns of the Popes and the principal events of a religious, heretical and politico-religious nature which occurred under their rule.

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enemies. Nothing is easier than to deform truth when writing history, for although a history should be impartial, in reality, it always reflects the thoughts and sentiments of the narrator. To give a striking example of the correctness of this assertion, it suffices to mention the historical school books put into the hands of the children attending the public schools in France which have been justly condemned in a joint letter signed by the bishops of that country. These manuals are replete with lies. There is first, "the lie by omission." The events related have been chosen with minute care, while other facts, quite as important and characteristic, have been omitted, because if stated they would alter the entire physiognomy of the epoch as set forth in these books. The murder of Admiral de Coligny, on the night of the Massacre of St. Bartholomew is spread out in great detail, with much gusto, and an illustration to heighten the effect, but nothing is said of the murder of the Duke of Guise which was arranged by Coligny. Either this fact is slurred over, or the motive is not given. The first act is omitted in this political drama of two acts. On another page it is stated that Clovis attacked the other people of Gaul because they were heretics: but no mention is made of the just causes which gave rise to those wars, and of the fact that Clovis thus brought about the unity of the Franks, several centuries before Anglo-Saxon or German unity was established, thus preparing the way for Charlemagne.

These manuals also contain many examples of the "lie by means of exaggerated effects." The authors

give to certain events, exactly reported in the main lines, an importance which they did not possess at the time when they occurred, so that, taken out of their natural surroundings and thus laid before us stripped of the social and moral contemporary frame in which they were enacted, they assume fantastic proportions. They relate that St. Louis used to punish blasphemers by having their lips burned or their tongues pierced. In similar manner they discourse about the Inquisition and torture. They do not invent, but they are careful not to point out that such customs were universal at that time, and that nations which were not Christian had still more cruel laws. Was impalement, for instance, ever considered legal torture in our civilization? Not only are they careful not to make such just statements, but they willfully connect such customs with Christians and Churchmen. Their perspective is defective; they do not invent, but they disfigure, and so produce false results.

Then we have the "lie by suppression." Certain facts are systematically ignored by these authors. Thus, the vow uttered by Clovis at Tolbiac as a prelude to his baptism is not mentioned. The holy names of saints and their works are overlooked. Even the great deeds of the patron saint of Paris, Geneviève, are quite passed over. Much is said concerning the misery prevalent under the reign of Louis XIV, but no mention is made of the efforts of St. Vincent de Paul to alleviate public suffering at this time. During the narration of the Religious Wars, these

Edict of Nantes, but hardly mention the Protestant uprisings under Louis XIII, posterior to that edict.

Their systematic "mutilation" of history should also be noted. In this connection the Church and priests appear only to do harm. It must be that they experience great difficulty in explaining the French history of the Middle Ages, and the influence of St. Louis. So one of them in his "Manual of Moral and Civic Education," attributes the St. Bartholomew massacre, the revocation of the Edict of Nantes, and the dragonades to the Middle Ages! One of these manuals devotes no space to St. Louis, but when one writes a book, and entitles it "A History of France," it is inadmissible that such perversions of the truth should be allowed to stand.

The Catholic Church could not remain indifferent to many perfidious attacks made in the name of so-called scientific criticism. Therefore, she has required her learned men to engage in historical research in order to discover and divulge original documents. Nearly all obscure questions are being cleared up by their remarkable work and by the teaching given in our Catholic universities. Consequently, in the future, historical misinterpretations will not be so easily invented.

For example, the Abbé Rohrbacher was one of the first in France to write a complete universal history of the Catholic Church, twenty-nine volumes in octavo, free from all the fancies dear to the enemies of Catholicism and of Rome; and many other able his-

torical works of a like nature, covering different countries and various epochs are continually appearing.

THE LITURGY, ASCETIC THEOLOGY, PASTORAL THEOLOGY

The other ecclesiastical sciences emanate from Catholic doctrine. The liturgy teaches us the order and the ceremonies to be observed in divine worship, and explains and shows us how ritual reflects our belief. Great efforts have been made by Rome to restore unity of liturgy, and they have been crowned with success. Why should there be local differences in liturgy among Catholics, when their belief is the same? During the first three centuries the Churches used a Christianized synagogue service followed by the celebration of the Eucharist. From this ceremony there was gradually developed four distinct liturgies from which all others are derived: those of Antioch, of Alexandria, of Rome, and of Gaul. In the sixteenth century, nearly all of the local types of liturgy were abolished by Pius V who endeavored to restore uniformity of rite as far as possible and published a revised Roman Missal which was to be used by all the Churches of the Roman Rite. Again in the nineteenth century there was a movement in favor of eradicating many local customs in France and Germany. Today, His Holiness Pius X is also laboring to bring about unity in liturgical chants, and here again success is near realization. We cannot be too grateful to the present Pope for this act. One mode of ceremony, as well as one faith, and one system of

singing through all the dioceses of the world, will demonstrate as can nothing else, the true Catholicity of the Church.

Ascetic theology is that part of the Church science which relates to the exercises of spiritual life, while pastoral theology deals with the ministry of souls and the pastor's duties in directing them according to the principles laid down by theology.

Such is the entire body of the sacred sciences which the priest must be thoroughly acquainted with. They make up the programme of studies in all our large seminaries, where five years are generally devoted to their acquisition,—two for scholastic philosophy and three for theology, while the other ecclesiastical sciences are being taught at the same time. But this is the minimum, for a thorough knowledge of such vast subjects could easily fill a whole lifetime.

In the next and closing chapter of this work, we will examine how the Catholic Church watches over the spiritual and every-day life of the faithful.

CHAPTER X

THE SPIRITUAL AND PRACTICAL SIDES OF CATHOLICISM

The Church as Guide in the Practical, Spiritual and Christian Life of the Faithful—The Holy Sacraments—The Ecclesiastical Laws Governing Marriage—The Prohibitive and Penal Laws of the Church: Excommunication; Refusal to Administer the Sacraments; Refusal to Grant Ecclesiastical Burial; Opposition to Cremation; Prohibition of Duels, Hypnotism, Spiritualism; Regulations Concerning Entertainments.

THE Church has received from its Divine Founder, the mission not only to teach all nations, but also to guide them in the practice of all the precepts He laid down: *docentes eos servare omnia quaecumque mandavi vobis*. Its supreme end is to lead souls to Heaven, despite all the obstacles with which their earthly career is strewn. For that purpose spirituality must be developed within the soul. The greatest care, the most unceasing effort of the pastors of the Church, is directed toward the cultivation and increase of spiritual life among the faithful. Such is the object of public prayers, ceremonies and various services, besides the Holy Sacrifice of the Mass at which all must be present on Sundays and Holy Days; hence also the frequent encouragement and ex-

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hortation to private and family prayer uttered by the Popes and bishops, their numerous pastoral letters on matters of piety, and their earnest recommendation of frequent Communion; hence also the organization of numerous confraternities, sodalities and pious associations, generally centered in the parish churches or community chapels, whom the Roman Pontiff's encourage by granting countless indulgences and spiritual graces to their members; nor must we forget the public manifestations of faith and piety organized by the clergy, such as processions and pilgrimages.

In this expansion of spiritual life, it is necessary to guard against the danger of false mysticism, which is unrestrained, easily degenerates into eccentricity and heresy, and which would bring discredit on religion, if it were not unmasked and repressed in time by ecclesiastical authority. Therefore Rome and the bishops exercise active and permanent control over all matters concerning pious practices, as on all questions of general Church administration. No new prayer nor devotional publication can be circulated without their authorization. Confraternities and pious associations come into existence only when they are approved, after an examination of their statutes; and it often happens that Rome condemns and prohibits certain formulæ, or some artistic reproduction of the features of Our Lord, or the Blessed Virgin, as contrary to tradition and of a nature to give rise to erroneous interpretations of doctrine.

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The Church accompanies its children in their practical Christian life, from the cradle to the tomb. It is a most pernicious error to believe that religion consists in certain practices which we are willing to submit to, but that it has nothing to do with our political, commercial or social life. Man is above all things a moral being and every action in the life of churchmen is dependent on Christian ethics. In whatever circumstances he finds himself, the Christian must act in such manner as his conscience, enlightened by faith, dictates, and must likewise avoid doing evil; this applies to his conduct in political elections as well as in business transactions and social relations. Everywhere and always he carries with him his free-will, but likewise he cannot lay down his responsibility. Ethics are an integral part of religion. As is the doctrine, such will be the moral teaching. We must not, therefore, be surprised that the Catholic religion should be interested in our every action, and give us wise prescriptions as the guardian and interpreter of the moral teaching of Christ. And this the Church does as a mother, who not only teaches children their duty, but supplies them with the means of accomplishing it. In order to do this, she supplies them with God's grace, by means of the sacraments.

The seven sacraments, all established by Our Lord Jesus Christ, notwithstanding anything to the contrary that may be said by non-Catholics, come at various epochs in the life of a Christian, to bring him the divine assistance which he needs in the most important circumstances of his existence.

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Baptism, usually conferred at the beginning of life, makes us children of God and of the Church.

Confirmation, endows us with the grace of the Holy Spirit whereby we firmly believe and fearlessly confess our faith.

The Eucharist, in which we receive the Body and Blood of Jesus Christ, under the appearance of bread and wine, is a spiritual nourishment for our souls. Our Lord Himself declares in the Gospel "Except you eat the flesh of the Son of Man and drink His blood, you shall not have life in you." Therefore the Church lays us all under obligation to receive the Holy Eucharist at least once a year,—at Easter.

Penance, by which the penitent Christian who has confessed his sins, committed after baptism, is forgiven.

Extreme Unction prepares the dying for eternal life by conferring on them the remission of their sins and all grace which may contribute to the salvation of their souls and even to that of their bodies.

Holy Orders gives spiritual power to all its recipients and supplies priests to our Church.

Marriage indissolubly unites man and woman and gives them grace faithfully to do their duty. His Holiness Pius X has recently simplified some of the marriage formalities. As the teaching of the Catholic Church, regarding marriage, is in direct opposition to certain civil laws, it is perhaps desirable to state what are the general lines of that teaching.

In the eyes of the Church, marriage is a sacrament and an essentially religious act. It depends on the

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Church alone; only the Church can celebrate marriage between Christians, lay down its rules, examine and solve the difficulties which may arise; therefore the Church cannot recognize civil marriage as valid. Until quite recently, and even now in many Christian nations, the government yields before the divine right of the Church in these matters. Thus in many countries the civil registers are kept by the clergy; in others, marriage celebrated before a priest has only to be recorded in the books of the registry office to acquire all the efficacy of a civil act; in other places, the civil functionary is simply present, in his official capacity, at the marriage, which is celebrated only by the priest.

In the eyes of the Church lawfully celebrated marriage is indissoluble, according to the words of Christ: "What God hath joined let no man put asunder." *Quod Deus conjunxit homo non separet.* History tells us that the Church has often borne persecution on the part of ruling sovereigns whose wishes she opposed, in order to maintain the indissoluble character of Christian marriage. The Church, therefore, will not sanction divorce. Thus the Church defends the very foundations on which human society is laid.

The Church allows separation only, and the reasons for such separation must be really serious. The Roman Curia has been accused of inconsistency, for having sometimes dissolved marriages. This error is due to a misunderstanding. When the Church concludes, after most careful enquiry, that a marriage

was null at the time when it was celebrated as for instance in default of the consent of one of the parties, or through a mistake as to the person; then the marriage is annulled and declared to have never existed. Therefore the Church cannot be said to dissolve marriage or to sanction divorce.

There are fifteen impediments to marriage, which render it null in the eyes of the Church, from the very moment of its celebration:

1-2. *Error and Condition.* The error must be substantial as regards the person, when, for instance, you think you are marrying Ann and you marry Jane. As to condition, this only relates to slavery, which no longer exists in Europe, or only in Turkey. A marriage contracted with a slave whose condition is unknown at the time is not valid.

3-4. *Vows and Order.* This relates to the solemn vows of chastity pronounced in religious profession, and the reception of major orders: priesthood, diaconate and sub-diaconate.

5-6. *Consanguinity and Affinity.* The impediment of consanguinity is without limit in the direct line: grandfather, father, daughter, granddaughter; but only to the fourth degree in the collateral line. In the same manner consanguinity between brothers and sisters issued of one father, or of one mother, and between brothers and sisters, though illegitimate, is a hindrance to marriage. Spiritual consanguinity is also an impediment to marriage between the god-parent and the god-child, between the god-parent and the natural parents of the child, as also between the

minister and the receiver of the sacraments of baptism and confirmation.

Legal affinity impedes marriage between a person and the relatives of a previous consort, as for instance, between brother-in-law and sister-in-law, between father-in-law and daughter-in-law, et cetera.

7. *Public Repute.* This impediment occurs in relation to a real betrothal contract, whence arises an obstacle to the marriage of one of the betrothed with the relatives in the first degree only, of the other party.

8. *Crime.* When one of the consorts commits adultery or kills the other, on promise of marrying an accomplice, subsequent marriage is impeded.

9. *Disparity of Religion.* This renders the marriage invalid between a baptized person and an infidel, but it only constitutes an hindering impediment in the case of marriage between a Catholic and a heretic. While seeking to dissuade Catholics from mixed marriages, the Church, nevertheless, permits such unions on condition that the Catholic consort shall not be hindered in religious duties and that the children shall be Catholics. Authorization for such marriages is given by the Sovereign Pontiff only.

10. *Violence and Fear* of such a nature as to paralyze the will.

11. *An Already Existing Matrimonial Bond.* Thus a married man, who truly believes his former wife to be dead, and who, in that belief, enters into a new bond of marriage, would not be sinning, but the second marriage would not be valid, and he would be

forced to return to his first wife when he finds out his error.

12. *Age*. To be valid, in the eyes of the Church, marriage must not take place before the age of twelve, in the case of girls, and of fourteen, in the case of boys.

13. *Clandestinity*. According to the law *Ne temere*, April 18, 1908, binding on all Catholics throughout the world, any marriage not contracted before the parish priest of one of the parties, and in presence of at least two witnesses is invalid.

In the case of mixed marriages, however, this ruling went into effect at the Council of Trent, Session 24, Chapter 1. The council declared further that "it would become obligatory in each parish thirty days after its promulgation." But, in order to avoid difficulties which would otherwise have arisen, the decree of Trent was not promulgated everywhere, and until recently it was admittedly unpromulgated in England, Sweden, Saxony, Denmark and several places in Germany and Switzerland. The decree of January, 1906, by which mixed marriages between Germans marrying within the German Empire are exempted from this law, remains in force.

Morganatic marriages of reigning princes are not clandestine marriages, since they are contracted with all the formalities required, but they are deprived of their legal consequences from the civil point of view.

14. *Impotentia*. This condition invalidates marriage, according to natural law, when preceding the contract, and perpetual.

15. *Raptus*. If a man carries off a woman from one place to another with a view of marrying her, the Church nullifies any marriage between them so long as the woman is in the man's power.

In theological colleges these fifteen cases of diriment impediments are gathered into five Latin verses, to impress them better on the memory:

Error, conditio, votum, cognatio, crimen
Cultus disparitas, vis, ordo, legamen, honestas
Aetas, affinis, si clandestinus et impos
Raptave mulier, nec parti reddita tuta
Haec socianda vetant connubia, facta retractant.

To this list must be added that of the following prohibitive impediments which do not annul the marriage but simply render it illicit: marriage of a Catholic with a baptized person not a Catholic; marriage without previous publication of banns; marriage without the parents' consent, which cannot, however, hinder the marriage in the case of a son who has attained his majority and observes the civil law of "respectful summoning of his parents"; solemnization of marriage during Advent, from the first Sunday to Epiphany inclusively; during Lent, from Ash Wednesday to the Octave of Easter inclusively; simple vows of chastity, of celibacy, of entering religious life or receiving orders.

The Pope can dispense from all ecclesiastical hindrances; in the more ordinary cases he often delegates his power to the bishops.

Do men and women enjoy equal rights in mar-

riage? This is a singular question which has only lately arisen owing to the progress of the woman movement. No, their rights are not equal, though they are equally binding; they correspond to duties which are not equal, either. All legislation, not that of the Church alone, recognizes the man as the head of the family, which does not mean that the woman is his servant, still less his slave, but his companion whose right it is to examine with her husband all matters concerning the welfare of their family, and particularly the education of their children, since she has been specially entrusted with this matter by nature. Woman's rôle is sufficiently high, and her ideal sufficiently elevated in Catholicism for her to have nothing to regret; for she is the delegate of Divine Providence towards all her family, and her ideal is none other than the Mother of the Man-God, the Blessed Virgin herself. Nor do Christian wives complain or consider themselves ill-treated.

Much has been said also concerning the rights of children with the object of withdrawing them as much as possible from family influence and of placing their educational training in the power of the state, especially. This is the monstrous doctrine of ancient Sparta, which, carried to extreme limits, allowed the state, as absolute master of the children, to kill them if they did not seem sufficiently hardy. The legislation of all civilized lands admits that the child belongs to his parents, who receive from God Himself, by nature, the right and duty of bringing him up. The natural rights of children have no better safeguard

than their parents' affection; and the poor mites who are deprived of such affection are much to be pitied. The Church, with motherly love, tries to supplement that affection in her orphanages. Roman legislation, under Constantine, made the bishop official guardian of all the orphans in his diocese.

If the Catholic Church is maternal in her dealing with the faithful, above all with the suffering and the disinherited of this earth, she must also be firm in the maintenance of good order, without which there can be, among men, no security as to the future. Therefore the Church has established prohibitive and even penal laws. Chief among these is that of excommunication which places the offender without the pale and deprives him entirely or partially of the spiritual blessings which flow from the Church to all the faithful. Excommunication is incurred only for grave faults; but as soon as the culprit recognizes his iniquity and begs forgiveness, the Church joyfully receives him within the pale again, as the prodigal son of the Gospel.

An interdict, or refusal of the sacraments, is another form of censure which is sometimes decreed by the Church. Sacraments must not be given to the unworthy, according to Our Lord's words: "Give not that which is holy to the dogs; neither cast ye your pearls before swine." (St. Matthew, 7:6.) And, moreover, would it not cause scandal among the faithful if they saw a Holy Communion administered to a public sinner, while living in adultery, for instance, to the knowledge of everyone; or to an apos-

tate who had renounced the faith and become a mortal enemy of the Church? How, also, could a priest give absolution to a penitent who refused to return what he had stolen or who would not renounce his hatred of another?

Nevertheless, a priest, who alone knew the unworthiness of a sinner whose crimes were unknown to the public, could not, in spite of his legitimate repugnance, refuse to give Holy Communion to that man if he dared come to the communion rail with other communicants. (*Rituale Romanum: de Eucharistia.*)

The refusal of Christian burial, though excessively painful for Christian families, is often a necessity for the Church. It cannot be granted, as will readily be understood, to infidels, pagans, Jews, Mahomedans and children who die before baptism, or to apostates who publicly deny their faith and openly profess atheism and die without repentance. Lately, especially in France, we have seen sectarians, notorious atheists, who died impenitent, and yet their friends sought to force the Church to grant them Christian burial. The thing is both ridiculous and inconsistent. Heretics, excommunicated persons, and public sinners, cannot be honored with ecclesiastical burial if they do not return to better sentiments. The same treatment is accorded to voluntary suicides, that is to say, those whose reason is not affected by disease; and likewise to those who die in a duel, if they show no signs of repentance or if they do not ask for a priest before dying. (Cardinal Gousset.)

Dueling is held in abhorrence by the Church. Duels are condemned by natural law; for, apart from cases of legitimate defense, God has given to no one sovereign power over the life of others or over his own life. They are condemned by reason, for often it is the man who is in the right who is killed or wounded by the guilty one; hence there is no reparation. They are condemned, finally, by the most solemn acts of the Church. The Council of Trent, Session 29, Chapter 19, calls the duel "a detestable custom introduced by hell." Clement VIII prohibits even duels in which the parties can only wound one another, and Benedict XIV, in 1752, in his Bull *Detestabilim*, again condemns duels and enumerates the cases which would appear to excuse it: honor to be avenged, military discipline, the fear of being considered a coward, and fear inspired in a badly governed city where it is impossible to obtain justice.

The question of the denial of ecclesiastical burial brings us to the matter of cremation, which has been much discussed during the last few years. The Church does not approve of cremation. From the beginning, as may be seen in the Roman catacombs, Christians buried their dead and did not burn them. Inhumation is, therefore, the ecclesiastical tradition; such was also the custom of the Jews. Cremation, moreover, seems to lack respect towards bodies sanctified by sacraments which have rendered them temples of the Holy Ghost. During the burial ceremonies, at the absolution, the priest, with a feeling of respect, incenses the dead. It cannot be denied that modern

advocates of cremation were only enemies of the Church seeking to oppose this pagan custom to the Christian tradition of inhumation and to persuade the people that after death all is destroyed and nothing remains. That is why the Holy Office, in three succeeding decrees of May 19, 1896, December 15 of the same year, and July 27, 1892, condemned the custom of cremation.

The vigilance of the Church has also examined, in order to preserve her children from all danger, those practices which are too apt to be considered inoffensive, such as hypnotism and spiritualism.

Hypnotism is a cataleptic sleep which places our sensations and even our will in the control of another person. Efforts have been made to apply it in medicine, but the results, though sometimes surprising, have not been durable and have often been stained by humiliating deceptions. Hypnotism practiced by unscrupulous persons has often given rise to serious faults against Christian ethics. This suffices to prove how dangerous it is. Moreover, reason itself indicates that we have no right to abdicate our personal will, by placing ourselves in the hands of another who might abuse the power thus given him, and even lead us, by suggestion, to commit a crime.

Spiritualism is yet more dangerous and reprehensible. In the minds of those who practice it, it consists in entering into communication with the spirits and souls of those who are no longer in the land of the living, by means of turning tables and other similar methods. As in the case of hypnotism, certain

persons have a special aptitude, singularly developed, rendering them subject to such influences, and very sensitive as mediums. Though there has often been a great deal of underhand play in spiritualism, yet we are obliged to admit that in many cases cheating was impossible and there have been intelligent preternatural manifestations. Then arises the real problem of spiritualism.

The Church recognizes two sorts of spirits in the preternatural world, subject to God as is the natural world: celestial spirits, angels and saints; and infernal spirits, demons and damned souls. To these must be added the souls in purgatory and those of children who have died without baptism and who cannot consequently enter heaven, but who have not been guilty of anything that should send them to hell. Theologians place them in limbus, where they do not suffer.

That spirits have, by God's permission, appeared on earth, is certain and is proved by the examples we find in the Bible. Tobias was accompanied by an angel, in human form, who made himself known after having accomplished his mission. We have seen, moreover, that the devil tempted Our Lord after His long fast in the desert.

But our faith and our reason rebel at the idea that the spirits of the blessed departed are at the mercy of spiritualists and obey their caprices and their fancies. The only remaining hypothesis is that, to deceive them, the demons come at their call and enter into communication with them. That which would lead us to believe this fact is the anti-Christian and

blasphemous nature of the declarations made by these spirits. The unusual result of those practices is to lead those who partake in them away from their religious duties and often to make them lose their reason. Said the Lord, "Neither let there be found among you anyone . . . that consulteth soothsayers, or observeth dreams and omens, neither let there be any wizard, nor charmer, nor anyone that consulteth pythonic spirits, or fortune tellers, or that seeketh the truth from the dead. For the Lord abhorreth all these things." (Deuteronomy, 18:10-12.)

The Church also watches over the pastimes of her people to enlighten them concerning anything that might be seriously prejudicial to the salvation of their souls. Far from being an enemy to innocent entertainments, she herself organizes them for her children. In all institutions under Catholic patronage, the youth are entertained by sports and amateur theatricals. During the summer of 1909 Pius X graciously welcomed to the Vatican the athletic societies for young Catholics, and was present at their exercises.

The chief entertainments permitted by the Church are games, the theater and dancing.

Games, even games of chance which are made interesting by a stake of greater or lesser importance, so long as it be within the individual means of the players, are not forbidden by divine law. But it sometimes happens that passion steps in and leads men to commit reprehensible actions. Sometimes there are disputes and violent quarrels; sometimes,

stealing in order to procure the necessary money; neglect of the most important duties of life and the ruin of families. The Church cannot shut her eyes to such disorders.

Theaters in themselves are not reprehensible and the drama can even inspire noble thought and fine sentiments, such as Corneille's "Polyeucte." Nevertheless, it must be admitted that modern theaters, especially in France, have become immoral to such a degree, indeed, that a reaction is now setting in. A syndicate of well-meaning persons was recently founded in Paris to cleanse the theater and to open, in that city, one or two well-regulated theaters, where fathers and mothers need not blush to take their children. Several talented artists, ashamed of interpreting on the stage immoral conduct of which they disapproved, joined in this movement. This decadence of the theater has been severely criticised by the best-known playwrights and those least to be suspected of narrow-mindedness,—among others by Alexandre Dumas the younger. What can be said in defense of those theatrical *revues*, so popular in Paris, in which the most immoral conversations and indecent costumes are shamelessly introduced on the stage? These are schools of corruption which have contributed not a little to lower character and to disgrace literature itself.

At present, therefore, theater-going is allowed only to those Christians who attend plays in which morality is not prejudiced either by the staging, the costumes or the text. Formerly, in some dioceses of France,

those who attended plays were excommunicated by the private law of those dioceses. Such censure is no longer recognized now, according to the Provincial Council of Reims of 1850.

Dancing is one of the outward expressions of human joy. Like theater-going and gaming, it is not prohibited except in special cases where it leads to the deplorable excesses of public balls, for instance, where young girls, out of sight of their mothers, are exposed without defense to a thousand dangers. There are, moreover, dances of an indecent nature in themselves, the gestures and attitudes of which are merely provocations to immorality. Furthermore, there are persons who are individually subject to such temptations that dancing is almost always dangerous for them or at least an occasion of sinning against the virtue of purity.

The Church can but censure such various excesses in the dance, but has never prohibited dancing when purely practiced in Christian families, on the occasion of certain home celebrations, such as a baptism, a marriage or even in private receptions between friends and relatives, where due propriety prevails, and young girls are accompanied by responsible persons, whose care it is to watch over them.

Surprise is sometimes expressed at the severity of provincial parish priests who pitilessly exclude from their sodalities girls who attend balls. This case is very different. Since the members of sodalities are supposed to be models for the parish, their reputation must be sheltered from all suspicion. Moreover, they

have themselves accepted the somewhat more rigorous life of a confraternity in which no one obliges them to remain. And finally, those who know anything about provincial life, are very well aware that public dancing, as, for instance, on the occasion of the patronal feast of a village, is not always free from danger.

